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Medulla Novi Testamenti:
THE
SUBSTANCE
OF THE
NEW TESTAMENT,
MORE ESPECIALLY
Of the HISTORICAL;
WITH

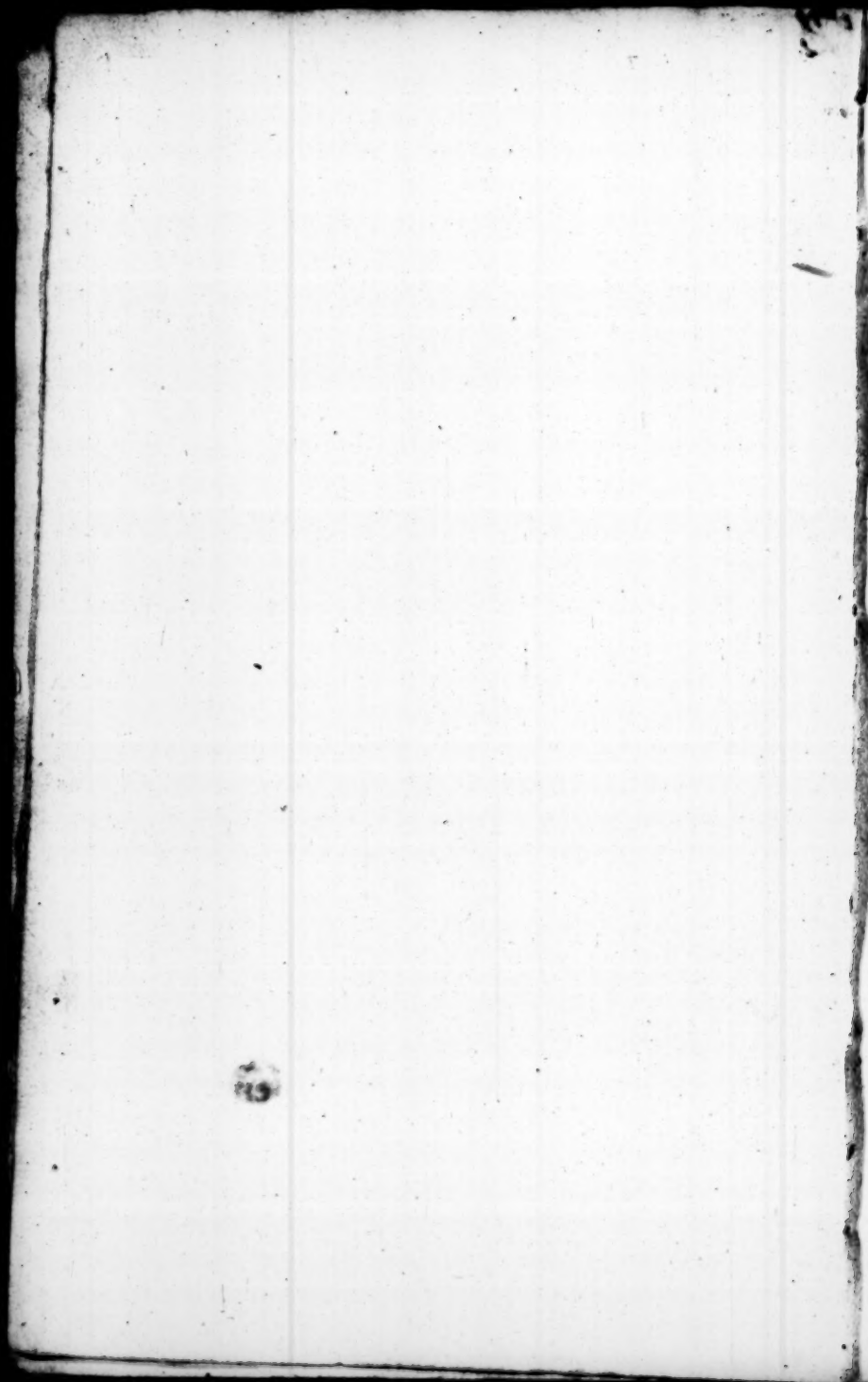
A brief Account of the *Doctrinal* Part,
in each Book, by way of Dialogue
between a *Divine* and his *Parishioner*.

Designed for the benefit of Private Families.

By THOMAS STANHOPE,
Preacher at the Fleet.

IMPRIMATUR, *w. Jane.*

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Rolles, at the Golden Key in St. Paul's Church-yard, 1680.



TO THE
RIGHT HONOURABLE
M^{rs}. FANSHAW.

MADAM,

I Know not what *excuse* to make for offering so *poor* a Present to your Ladiship, and (under your *Name*) to the World. My performance must needs make it *mean*, though the Design is *Great*; it being a *familiar Introduction* to the understanding of the New Testament. But when I consider what a *Misfortune* in your Education did cast you

A 2 into

The Epistle Dedicatory.

into a Religion, that can never hope to support it self but by *Ignorance of the Scriptures*, from which your Ladiship is now so *happily* delivered, through the assistance of that Eminent and Worthy *Dean of Canterbury*, to the Great Joy of your most Illustrious Brother the ever Renowned *DUKE of Monmouth*, his Grace; and to the Infinite satisfaction of your *Husband*, who never thought himself *completely* Happy in you, till Religion had united your *Souls*, as well as Wedlock had done your *Persons*. When I reflect on these things, I hope that (without *accusing* you) I may fear that (till of late) you have been too much a *Stranger* to those Holy Writings, or rather, they have been to you as a *Sealed Book*. And at the same time I may assure my

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my self, that being brought into that *Church* which hath no other *Rule* or *Standard* of Faith but the *Holy Scriptures*, you will now *Redeem* the time of your *Former Ignorance*, by a stricter Application to that *blessed Study*, and therefore will not despise the *meanest help* which can be offered to you. I now present your Ladiship with my Endeavours about the *New Testament*, and hope shortly to give you an account of what I have already finished concerning the *Old*. I have so perfect an assurance of your Ladiships Goodness, that I am confident you will easily pardon this *Presumption*, and accept of my *Faithful Zeal*, and *Hearty Prayers* to God, to bestow upon you *all those Blessings*, which either your *High Blood*, or more
excellent

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excellent Qualities may render you
Capable of: and that you will
permit me to assume the *Honour*,
with the hearty wish of *this*, and
many prosperous New Years,
to own my self,

M A D A M,

Jan. 1.
1680.

Your Ladiships

most humble Servant,

THO. STANHOPE.

The

THE PREFACE.

THis poor Book (long struggling under Difficulties) would willingly have shewed it self to the World in a larger Volume, and have given an account of the whole Scripture in one piece ; but through several failures, it comes out but in part, i. e. the New Testament, which is now sent forth to try how it will be Entertained. As to the promises of those that are Dead I have nothing to mention ; the feigned Endeavours of some now Living have sufficiently hindred even this part of it. One Person assured me it should be extant the latter end of Michaelmas Term , after that some time towards New-years tide, though nothing of that promise was kept. However it is now got abroad, and if it takes (as I hope it will) I shall be Encouraged to follow it with the other of the Old Testament in a short time. which done I shall have my End
pre-

The Preface.

proposed, which is, to be God's and his Church's Servant, as an helper to the Common Salvation of Mankind. It may be necessary for Private Families. And some Judicious Persons (particularly a most Learned Bishop) have approved it. Young People may hereby be acquainted with the Holy Gospel, and instructed in the Book and Chapter which they would have recourse unto. In case it be frowned upon, I have the Confidence to believe none can blame me for my Design of doing Good. And I thank God for that universal Charity which he hath given me, that I heartily desire the Temporal, Spiritual, and Eternal welfare of every Man in the World; whereunto I would contribute the utmost of my Endeavours, and for which, I would spend my Dearest Blood. I have no more to add, but that I am not an Enemy to any one upon Earth, I heartily wish the Peace and Prosperity of all true Protestants; as the Friends of those who love our Lord Jesus; and to them I subscribe my self an hearty Servant for his blessed Name's sake.

THO. STANHOPE.



THE NEW TESTAMENT.

P. **W**hy do you call this the New Testament?

D. Not only with respect to the *Old*, which preceded it, both in Order of Nature and Time; but also in regard that it declares *God's* gracious fulfilling the Conditions of the *New Covenant* (the Covenant of *Grace*, as the other was of *Works*) so far as concerned him.

P. It seems then there were Two Covenants made with man.

D. There were so. The first (the Covenant of Works (before the Fall) the Condition whereof was *Perfect Obedience* ; the Second , a Covenant of Grace (after the Fall) the Conditions whereof are *Faith*, and *Sincere Obedience* ; the Mediator of which Covenant is *Jesus Christ*, the Object of this *New Testament*.

P. How is this New Testament divided?

D. Into Four Parts. 1. The *Evangelists* (i. e. their Writings.) 2. The *Acts* of the

Apostles. 3. *The Canonical Epistles.* 4. *The Book of the Revelation.*

P. *How many are there of the Evangelists?*

D. They (and the Gospels written by them) are *Four*, *Matthew*, *Mark*, *Luke* and *John*.

P. *Why call you those Books Gospels, and those the Four Evangelists?*

D. The Greek Word *Εὐαγγέλιον* signifies a *Good Message* (and so the Evangelists are *Messengers of Good Tidings*) that Name suiting best with these Writings, which contain an *History* of what our Lord Christ *did* and *suffered* for the *Salvation* of *Mankind*. And the English, *Gospel*, is thought to be *quasi Gods Spell*, i.e. Gods Charm or Power, whereby he draws men to *Life Eternal*; so the Apostle explains it; *I am not ashamed of the Gospel of Christ; for it is the power of God unto Salvation*, Rom. 1, 16.

Matthew:

P. *Why were there several of them, and the whole not contracted into one Book?*

D. God in his infinite Wisdom did so order it; and more especially for Two Reasons. 1. To *confirm* the Truths contained in these Gospels delivered by so many persons. 2. That what one was not so exact in relating, the rest, or at least some of them might supply.

P. *How are these Evangelists (Prophetically) represented in the Old Testament?*

D. Expositors do generally believe that they are shadowed out by the Four *Living Crea-*

Creatures in Ezekiel's Propheſie (Chap. 1. 10.) which had Four Faces; one of a Man, the Second, of a Lion; the Third, of an Oxe; and the Fourth, of an Eagle.

P. Pray give me leave then to deſire you would ſatisfie me why the ſeveral Evangeliſts were thus repreſented; and how ſome ſmall Differences in their Writings are to be reconciled; and tell me what any one adds which is wanting in the others.

D. This I ſhall willingly do, beginning with the Firſt in Order.

S. MATTHEW.

*P. **H**ow call you the firſt Goſpel in the New Teſtament?*

D. It is called the Goſpel of S. Matthew, the Evangeliſt.

P. Why is it called by that Name?

D. Becauſe it was written by a certain perſon called Matthew.

P. What account do we receive of that Perſon?

D. He is called by ſeveral Names: One (S. Mark, chap. 2. 14.) calls him Levi the Son of Alphaeus; another (S. Luke, chap. 5. 27.) calls him only Levi; but he calls himſelf Matthew the Publican, (Matth. 9. 9.)

P. How came he concerned in writing this Goſpel?

D. He was called by Chriſt from the Of-

fice of a Publican, to be one of his Twelve Apostles, and inspired by the Holy Ghost to write this Gospel.

P. Which of the Four Living Creatures mentioned in Ezekiel's Vision, represented S. Matthew?

D. That which had the Face of a man; because he begins with our Saviour's Genealogy.

P. How doth he derive our Saviour's Pedigree?

Chap. I. D. More generally, from Abraham and David.

P. Why are these two Persons especially mentioned?

D. To assure us that Christ came not only from the Race of the Jews, of whom Abraham was the Great Father; but likewise (according to the Prophecie, Gen. 49. 10.) from the Tribe of Judah; of which David was, and also from the Princely Line of that Tribe.

P. How is our Saviour's Pedigree derived more particularly?

D. From Abraham and David, by succession all along till it terminated in Joseph.

P. Who was that Joseph?

D. The Person (then E'poused) afterward Married to Mary our Saviour's Mother.

P. But was Joseph, Christ's Father?

D. Reputedly, he was so among the Jews: but he had no Natural Father, being conceived by the Operation of the Holy Ghost.

P. Was

P. Was Joseph married to Mary before Christ was born?

D. He was only *Esposued*, according to the Custom of the *Jews*, a good while after Christ's Conception; and Married a little before Christ was born, when she was great with Child of him.

P. Was Mary's being with Child no discontent to Joseph?

D. Yes; so great an one, that he resolved to *put her away* (but *privately*, because she should not be exposed to shame) till in a Dream he was satisfied by an Angel of God to the contrary.

P. What was alledged by the Angel for his satisfaction?

D. That the Child within her was *conceived* of the *Holy Ghost*.

P. Why was his Conception and Birth ordered in this manner?

D. To fulfil *Isaiah's* Prophecie, That a *Virgin* should conceive and bear a Son.

P. What Name was given to this Child when he was born?

D. His Name (by the Angel's appointment) was called *J E S U S*, because he should save his People from their sins.

P. What Publick Notice doth this Evangelist give of *J E S U S's* Birth being declared to other Nations?

D. He tells us of *Wise men* who came Chap. 2. from the *East* to enquire after him, by the strange Appearance of a *New Star*.

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P. *Under what Notion did they enquire for him?*

D. As one that was born *King of the Jews*.

P. *How did Herod (who then Reigned over Judea) take this Enquiry?*

D. It put him into a *great affright*; whereupon he sent for the Chief Priests and Elders (supposing this was the *MESSIAS*) demanding of them, *Where CHRIST should be born?*

P. *What Answer did they give him?*

D. An Answer according to the former Prophecie of *Micah*, That he should be born in *Bethlehem*.

P. *What course did Herod take for further satisfaction?*

D. He sent the Wise Men to *Bethlehem*, to find out the Child, under pretence of his own coming afterwards to worship him.

P. *How were those Wise Men guided thither?*

D. The *same Star* was their Conductor, till they came to the very place where the Child lay, and then it stood still.

P. *Did they find him as they were directed?*

D. They found Him and His Mother with him.

P. *How did they carry themselves towards him?*

D. First they worshipped him, and then they presented him with an Offering of Gold, *Frankincense* and *Myrrh*.

P. *Did those Wise-men return to Herod, as he desired?*

D. No;

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D. No ; for being *warned* of God in a Dream, they departed into their own Country *another way*.

P. *How did Herod take this Affront ?*

D. He resolved to destroy *this Child* ; and to be sure of it, he slew all the Children in *Bethlehem*, and the Coasts thereof, from *two years old and under*.

P. *How then was this Babe secured ?*

D. An Angel had commanded his (reputed) Father *Joseph* to convey him into *Egypt*, till notice was given for his Return ; which was upon *Herod's Death* : and then he was brought back to *Nazareth* a City of *Galilee*.

P. *Did not John Baptist appear in the World about that time ?*

D. Yes : He *Preached* in the Wilderness *Chap. 3.* of *Judea* the Doctrine of Repentance, and *Baptized* those that came unto him.

P. *What kind of Man was John ?*

D. A man of a very *Austere Life* ; for his Rayment was of Camels Hair, with a Leathern Girdle about his Loyns ; and his Meat was Locusts and wild Honey.

P. *By whom was Christ Baptized ?*

D. By *John Baptist* in *Jordan*.

P. *Was any Signal Testimony given of him at his Baptism ?*

D. The greatest that ever was ; for the Heavens were opened, the Spirit of God descended upon him like a Dove, and God himself by open voice acknowledged him to be his *Well-beloved Son*.

P. *What*

Chap. 4.

P. What happened unto Christ after his Baptism?

D. His Temptation in the *Wilderneſs* by the Devil, for *forty days*, during which time he did eat nothing; but at the end of them was *an hungred*.

P. How many Temptations did he meet with?

D. Three

P. Which was the first?

D. The Devil taking advantage of Christs Hunger, Tempted him to turn *Stones into Bread*.

P. What was the Second?

D. A Temptation to throw himself from a *Pinacle* of the Temple, to shew his Divinity.

P. What was the Third?

D. A Temptation to fall down and worship Satan, upon promise to have *all the Kingdoms of the Earth*, and the Glory of them given unto him.

P. How were all these Temptations repelled?

D. By several Places of Scripture fitted to each of them.

P. What was the Issue of all?

D. The Devil left him, and Angels came and Ministered unto him.

P. Whither did our Saviour then remove?

D. He departed into *Galilee*, and dwelt in *Capernaum*.

P. Who were the first that Christ called to be his Disciples?

D. Two Brothers, *Andrew* and *Peter*.

P. Who

P. *Who were the next?*

D. Two other Brothers, *James* and *John* the Sons of *Zebedee*.

P. *Where did he find them all?*

D. He found them following their *Employment* (as *Fishers*) by the *Sea of Galilee*.

P. *Did not the People then begin to take notice of him?*

D. Yes. His *Fame* was spread abroad by his *Preaching*, and *Healing* all manner of *Diseases*.

P. *What signal Testimony did he give of his excellent Preaching?*

D. It was manifest by his *Sermon* on the *Mount*. *Chap. 5.*

P. *Whereof doth that Sermon principally consist?*

D. It consists of *Three Parts*: of which I shall give you account in order.

P. *What is the First?*

D. *Blessing* pronounced to the *Poor in Spirit*, the *Mourners*, the *Meek*, those that *Hunger and Thirst after Righteousness*, the *Merciful*, the *Pure in Heart*, the *Peace-makers*, and the *Sufferers* for *Righteousness* sake.

P. *What is the Second Part of this Sermon?*

D. A *Confutation* of several *Erroneous Opinions* of the *Jewish Doctors*, as to sundry parts of *God's Law*, touching *Murder*, v. 21. *Adultery*, v. 28. *Divorcements*, v. 31. *False Swearing*, v. 34. and *Repaying of Injuries*,

ries, to the End of the Chapter

P. What is the Third Part of this Sermon?

Chap. 6. D. A Direction for the Performance of several Duties; as *Almes-giving*, v. 1. *Prayer*, v. 5. (Christ there letting down his most Excellent Form, as a Pattern for Prayer;) *dr* *Fasting*, v. 16. *Dependence on God's Providence*, v. 25, to the End of the Chapter; and several other excellent things in the Sermon.
Chap. 7. venth Chapter.

P. How was this Sermon approved?

D. So well, that he was extolled beyond the Scribes and Pharisees.

P. What happened after this Sermon was ended?

D. Several Miracles done by Christ, to be discoursed of in Order.

P. Which was the First?

Chap. 8. D. The Curing of a Leprous man of his Disease.

P. Which was the Next?

D. Healing the Centurion's Servant, who was sick of a Palsie, upon his Master's coming and beseeching Christ to do it.

P. Which was the Third?

D. The Curing S. Peter's Wives Mother, who lay sick of a Fever, by the Touch of his hand; and several others possessed with Devils.

P. What other Miracle is declared in this Chapter?

D. Calming the Sea, when his Disciples were in danger to be drowned, and prayed for Er

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r. for his assistance; which he gave them; *as-*
swaging the Tempest with a *Word* of his
Mouth.

y. P. *What Effect had this Miracle?*

is D. His Disciples *marvelled* at it, won-
dring *who* he was to whom the Wind and
the Sea gave such ready Obedience.

; P. *What Miracle doth this Evangelist next*
e record?

D. The Casting out *Devils* out of Two
men *Possessed*, in the Countrey of the Ger-
d *gesenes*.

as P. *What became of those Devils?*

D. At their Request, Christ suffered
them to enter into an *Herd of Swine* feed-
ing thereabouts, who presently *ran* down
a steep place into the *Lake*, and *perished*
in the Waters.

is P. *How was this Miracle entertained by the*
People of that Countrey?

D. They that kept the Swine *fled*, tel-
ling in their City what was done, and they
all came to see *Jesus*, and desired that he
would depart from them.

P. *Whither did he go from thence?*

D. He went by Ship to his own City.

of P. *What Miracle did he work there?*

h D. He healed a man *sick of the Palsie*, Chap. 9.
brought to him upon a Bed.

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Error, he bad him *take up his Bed and walk*.

P. *What*

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P. *What was the next thing remarkable?*

D. Christ's calling *Matthew* a Publican from the receipt of Custom, to follow him.

P. *How did Matthew entertain him?*

D. With a great *Feast* in his own House where many Publicans and Sinners were gathered together.

P. *Was there no Exception taken at this thing?*

D. Yes. The Pharisees quarrelled with his Disciples about it.

P. *What Answer did Christ make to them?*

D. He declared the Reasonableness of what he had done, by the *End* of his *Coming* into the world, which was, *not to call the Righteous, but Sinners to Repentance.*

P. *What other Cavil had the Pharisees against him?*

D. That *He* and his Disciples did not fast as their Disciples and *John Baptist's* Disciples did.

P. *How did Christ excuse himself and his Disciples in this Point?*

D. By an Allusion to the Attendants upon a *Marriage*, who used not to mourn while the *Bridegroom* was with them.

P. *What might the meaning hereof be?*

D. That he being the *True Bridegroom* his Disciples must rejoyce while he continued with them upon Earth; but when he should be taken away by *Death*, then they must be exercised with *Fasting*, and other Duties of *Mortification*.

P. H

P. *How else was his Excuse made?*

D. By *New Pieces* of Cloth not to be put upon *Old Garments*, nor *New Wine* into *Old Bottles*.

P. *Whither was Christ called from this Feast?*

D. A Ruler of the Synagogue (called *Fairus*) having a Daughter very sick, desired him to come and *heal* her.

P. *Did any thing of Note happen in the way as he went to do this Cure?*

D. Yes; for a *Poor Woman* having been troubled with an *Issue of Blood Twelve years*, came behind him, and *touched his Garment*, whereby she was made *whole*.

P. *In what condition was the Rulers Daughter when Christ came to her?*

D. The People about her apprehended her to be *dead*.

P. *Was she recovered from her Sickness or not?*

D. She was recovered; for Christ took her by the *Hand*, and she was well.

P. *What other Cures did he work?*

D. He gave *sight* to *Two Blind men*, by *touching their Eyes*; and *Speech* to one that was *Dumb*.

P. *What happened after these last Miracles?*

D. Christ from among his Disciples, chose *Twelve Apostles*, whom he sent forth *not only to Preach the Gospel*, but to *cast out unclean Spirits*, and to *heal all manner of Diseases*. chap. 10.

P. *What*

P. What were the Names of those Twelve Apostles?

D. Peter, Andrew, James the Son of Zebedee, John his Brother, Philip, Bartholomew, Thomas, Matthew, James the Son of Alphaeus, Lebbeus (called Thaddæus,) Simon the Canaanite, and Judas (afterwards) the Traytor.

P. With what Charge did Christ send forth these Disciples?

D. Not to go among the Gentiles, but to the lost sheep of the House of Israel.

P. What Advice did he give them upon their going forth?

D. He taught them in what Manner they should go, to testify their Humility, what Troubles they should endure, to encourage their Patience; and promised them Blessings, to strengthen their Faith.

P. Was any Notice of these things given to John Baptist?

Chap. II. D. His Disciples gave him an Account of them; whereupon they desired to know he was indeed the True Messiah?

P. What did John do to satisfy them?

D. He sent Two of them to Christ with this very Question.

P. What Answer did they receive?

D. Christ bade them inform John of the Miracles he wrought; that the Blind saw, the Deaf heard, the Dumb spake, the Lepers were cleansed, the Lame walked, the Dead were raised, and the Poor had the Gospel Preached unto them.

P. W

P. What did our Saviour then tell his Followers concerning John?

D. By several Similitudes he sets forth the Excellency of John; but withal, that John came far short of him.

P. Of what did he then begin to discourse?

D. He upbraided the City (especially Capernaum) wherein his mighty Works had been wrought.

P. How happened the next Quarrel betwixt Christ and the Pharisees?

D. About his Disciples plucking Ears of Chap. 12.
Corn as they went through the Field, for the satisfying their Hunger, it being on the Sabbath Day.

P. How did our Saviour vindicate his Disciples?

D. By the Example of David, taking the Shew-Bread (in time of necessity) for Himself and his Followers; and the Priests killing Sacrifices in the Temple on that Day; Averring himself to be greater than the Temple, and Lord of the Sabbath.

P. What Miracle followed after this Discourse?

D. The Healing a man possessed with a Devil who was both Blind and Dumb.

P. How did the Pharisees except against this Miracle?

D. They alledged that Christ did cast out Devils through the Prince of the Devils.

P. How did Christ convince them to the contrary?

D. By an Argument that every House
B b and

and *Kingdom divided* could not *subsist*; and therefore Satan divided against himself, could not *stand*.

P. Did not Christ from hence take occasion for some further Discourse?

D. He did; and it was to acquaint them with the Sin (i. e. the Blasphemy) against the *Holy Ghost*, which was *unpardonable*; and to give them a Caution against all *idle*, and *uncharitable* words.

P. What did the Pharisees then require of him?

D. A Sign from Heaven.

P. Did he answer their Desire?

D. He did; but it was with a Reproof, giving them the Signs of *Jonah* and the *Queen of the South*.

P. How lay the Reproof under these things?

D. That whereas the *Ninevites* repented at *Jonah's* Preaching, and the *Queen of the South* came from far to hear *Solomon's* Wisdom; yet they would not be wrought upon by him, who was *Greater* than either *Jonah* or *Solomon*.

P. What further Manifestations did Christ make of himself to the People.

chap. 13. D. By several Parables; Of the Sower and his Seed; Of the Tares and Good Wheat; by resembling the Kingdom of Heaven to a Grain of Mustard-Seed; to Treasure hid in a Field; to a Net which drew Fishes of all sorts out of the Sea.

P. How did these Parables and his other Instructions take?

D. The

D. The People *wondred* at his Wisdom, but were *offended* at him for the *Meanness* of his Birth.

P. *What Opinion had Herod of Christ?*

D. Herod hearing of his *Fame*, said it was *John the Baptist* (whom he had slain) *risen* from the dead. Chap. 14.

P. *Upon what occasion did Herod slay John Baptist?*

D. Herod long reproved by *John* for keeping *Herodias*, his *Brother's Wife*, shut him up in prison; and at her Daughters *Dancing* to please him, *swore* to give her what she *requested*; whereupon, she desiring *John Baptist's Head*, an Executioner was employed to *behead* him in the Prison, and the *Head* was delivered to her in a *Charger*.

P. *What Kindness did John's Disciples shew to their dead Master?*

D. They *buried* his Body, and came to *acquaint* Jesus with what had happened.

P. *How did Jesus then dispose of himself?*

D. He removed from the place where he was into a *Desart place*; whither the *Multi-tude* followed him, and there he *healed* their sick.

P. *What Miracle did he work there?*

D. He fed *five Thousand Men* beside *Women* and *Children*, with *Five Loaves* and *Two Fishes*.

P. *What remainder of Fragments was there to perfect the Miracle?*

D. After they were all *filled*, there were

taken up *Twelve Baskets* full of *Fragments*.

P. *Whither did Christ go after this?*

D. He went into a *Mountain* to *pray*; and sent his *Disciples* in a *Ship* towards the *other side* of the *Water*.

P. *What kind of Passage had they?*

D. A *Storm* arose, so that the *Ship* was tossed with *Waves*; and *Christ* appeared unto them *walking* on the *Sea*, at which sight they were much *affrighted*.

P. *What Comfort did they receive under this fright?*

D. *Christ* comforted them with telling them *who he was*,

P. *How would Peter be satisfied in the truth of that Relation?*

D. He desired that *Christ* would command him to *come* unto him; and he attempting to do so, was in *danger* of his *Life*, but that *Christ* took hold of him to *save* him; and then the *Storm* ceased.

P. *Where did they Land after the Storm was over?*

D. In the Land of *Genesaret*; and there *Christ* healed several *sick persons* with the *Touch* of his *Garment*.

P. *Had the Pharisees any more Accusations against Christ's Disciples?*

Chap. 15. D. They accused them for *eating Meat* with *unwashed Hands*.

P. *How did Christ rebuke this Challenge?*

D. By telling them they *insisted* only upon a *Tradition*, and so out of the *Prophetic*

phesie of *Isaiah*, charging them with *Hypocrisie*.

P. Was not this further illustrated?

D. Yes; By shewing them that not the things which *go into*, but those which *come out* of a man, defile him; which Parable he expounded to his Disciples.

P. To what Place did Christ then go?

D. To the Coasts of *Tyre* and *Sidon*.

P. What Object of Charity did he there meet with?

D. A *Canaanitish* Woman cried to him for help on behalf of her Daughter, who was grievously vexed with a Devil.

P. Did Christ heal her?

D. After several Discourses passed between them, the Woman still continuing importunate; the Daughter was healed, and the Mothers Faith confirmed.

P. Whither went Jesus next?

D. To a Mountain nigh the Sea of *Galilee*.

P. What Remarkable things did he do there?

D. He healed several Distempered persons, and fed Four Thousand Men, besides Women and Children, with Seven Loaves, and a few little Fishes.

P. What remained when the People had eaten?

D. Seven Baskets full of Fragments were taken up.

P. What Entertainment did Christ there meet with from his Opposers?

D. The Scribes and Pharisees tempted chap. 16.

him for a Sign from Heaven, which he refused; leaving them to the Sign of the Prophet *Jonas*, and taxing them with *Hypocrisie*.

P. *How did he hence take occasion to instruct his Disciples?*

D. He cautioned them against the *Doctrine* of the Pharisees and Sadduces (under the Notion of *Leaven*.)

P. *What happened upon Christ's coming into the Coasts of Cesarea-Philippi.*

D. Asking his Disciples what men *thought* of him; they told him, He was taken for *John Baptist*, or *Elias*, or *Jeremias*, or one of the Prophets; but asking *their thoughts* of him, *Peter* acknowledgeth him to be the *Christ*, the *Son of the Living God*.

P. *How did Christ take this Confession?*

D. So well, that he pronounced *Peter* *Blessed*; gave him the Name of *Peter*, and disposed the *Keys of the Kingdom of Heaven* to him (though not without the *rest*) promising, that the *Gates* (*i. e.* the *Power*) of *Hell* should not prevail against his *Church*.

P. *What further Discourse had Christ with his Disciples?*

D. He declared unto them the *Sufferings* he was to undergo, his *Death* and *Resurrection*; rebuking *S. Peter* for contradicting what he suffered; and taught his Disciples the *hard Duties* of *Self-denial*, *Suffering Afflictions*, and *Renouncing the World*.

P. By what especial Argument did he urge these Duties?

D. By the Excellency of the Soul above all that the World can afford.

P. What followed after this Discourse?

D. Christ's Transfiguration, about six Chap. 17. days after, before Peter, James and John.

P. What were the Circumstances attending that Transfiguration?

D. The Shining of his Face, the Whiteness of his Raiment, and the appearing of Moses and Elias unto him.

P. What did S. Peter advise at this time?

D. That Three Tabernacles might be built, one for Christ, a second for Moses, and a third for Elias.

P. Did those two continue long with Christ?

D. No; for a bright Cloud overshadowed them, and they were seen no more.

P. Was there any particular Declaration then given of Christ's Divinity?

D. There was a Voice heard out of the Cloud to own Christ as God's Beloved Son.

P. What Miracles did Christ do after his Transfiguration?

D. The first was Healing a man Lunatick; which his Disciples not being able to do, He did it Himself.

P. What Discourse did he make upon this?

D. A Discourse (as before) of his Sufferings.

P. Whither did he go then?

D. To Capernaum?

P. *What Miracle was wrought there ?*

D. The Tribute-gatherers coming, he ordered S. Peter to go to the Sea, and take the first Fish that came up, in whose Mouth was found a Piece of Money, which paid for them both.

P. *What Lessons did our Saviour then teach his Disciples ?*

Chap. 18. D. The Lessons of *Humility and Innocency*, by becoming as *Little Children*; of *Inoffensiveness*, and *Forgiving* one another; urging this last by a Parable of a Master forgiving his Servant a *Great Debt* at his Request, which Servant would not forgive his *Fellow-Servant* a *Small Debt*, when he was desired to do it; whereupon the *First Servant* was punished by being cast into Prison.

P. *What was the next Discourse of Note ?*

Chap. 19. D. Concerning *Divorces*; upon a Question propounded by the Pharisees about the *Lawfulness* of putting away Wives, permitted under the Law.

P. *How did Christ resolve the Question ?*

D. He told them the *Original Institution* of Marriage, which made it not dissolvable; and that the *Allowance* of *Moses* was only for the *hardness* of the Peoples Hearts; concluding there could be no Divorce but in case of *Adultery*.

P. *What followed upon this ;*

D. *Young Children* were presented unto him, on whom he laid his hands, and Blessed them.

P. *What*

P. *What Visitors had he then?*

D. One most remarkable; A young man coming to enquire what he should do to have *Eternal Life*.

P. *What Direction did Christ give him?*

D. A *Direction* to keep the *Commandments*, which he named unto him.

P. *Did the man observe this Direction?*

D. He professed to have done it from his very youth.

P. *What trial did Christ make of the truth of his Profession?*

D. He gave him a particular Charge of selling his *Estate*, and giving it to the poor, with a *Promise* of *Treasure* in Heaven.

P. *Was this Charge well received?*

D. No; the man went away sorrowful, having great *Possessions*, which he was loth to part with.

P. *What did our Saviour draw from hence?*

D. The Difficulty of a Rich man's being saved?

P. *What Question did this occasion from the Disciples?*

D. S. Peter asked what *Reward* himself and the rest of them should have, who had forsaken all to follow him.

P. *What Answer did Christ give to this Question?*

D. He promised them a *Reward* both in this and in another World.

P. *Was there no Parable propounded upon this occasion?*

D. There was the Parable of Resembling Chap. 20.
the

the Kingdom of Heaven to a *Houſholder* hiring *Labourers* into his Vineyard, at ſeveral *hours* of the day, and then paying each man his *Penny* according to agreement.

P. *Whither was our Saviour's next Journey?*

D. To *Jerusalem*; where in the way he again admoniſhed his *Disciples* of the *Sufferings* which ſhould befall him to his *Death*, and the *Certainty* of his *Reſurrection* the *Third* day.

P. *Whom did he meet with in the way?*

D. The *Mother* of *Zebedees* Children coming to requeſt him that her two *Sons* might ſit on his *Right* and *Left* hands in his *Kingdom*.

P. *How did he answer her?*

D. That they ſhould ſuffer with him; but thoſe Places muſt be diſpoſed of according to his *Father's* *Designation*.

P. *Did not this vex the other Disciples?*

D. Yes; They were angry at the *Twelve* Brethren for it.

P. *How did Chriſt remove that Anger?*

D. By teaching them all to be lowly-minded, after his own example.

P. *What particular Miracle was wrought at this time.*

D. Two *Blind* men ſitting by the way ſide (upon their ſupplicating him) had their *Eye-ſight* reſtored unto them.

P. *What elſe happened?*

D. At *Bethpage* near *Jeruſalem*, he ſent by a particular *Token* for a *Colt*, on which

He rode into Jerusalem, to fulfil a Prophecy of the Old Testament.

P. How was he entertained by the Company?

D. The Multitude spread their Garments, and strewed Branches in the way, saluted him with loud proclamations of Hosannahs at his coming into the City.

P. What was his first Work in Jerusalem?

D. An entering into the Temple, and casting out the Buyers and Sellers in it, and there healing the Blind and the Lame.

P. How did the Chief Priests and Scribes take the Acclamations of joy which the People made?

D. With so much indignation that they complained of them.

P. How was the Complaint silenced?

D. By Christ's alledging a place of Scripture (Psal. 8. 2.) in the Peoples vindication.

P. Whither went Christ from thence?

D. He went to lodge in Bethany.

P. What Miracle did he work there?

D. The next morning he cursed a fruitless Fig-Tree, which Curse took effect; for it presently withered away.

P. What Disputes happened about that Time?

D. Several.

P. Which was the First?

D. A Dispute with the Chief Priests and Elders concerning John Baptist's Baptism.

tism and Preaching, whether it was from Heaven or not, which Question Christ put unto them, when they enquired into his Authority.

P. What Answer did they give him?

D. They durst not declare their Opinion, concerning John, and he would not give them an account of his Authority.

P. What was the Result of this?

D. It gave occasion for Two Parables, one of Two Sons, the first pretending to do his Fathers will, and not doing it; the other refusing to do it at first, but doing it afterwards.

P. What was the meaning of this Parable?

D. Christ compares the Jews with the first Son; the pretence to Religion of the first Son; the Publicans and Sinners to the second; shewing thereby, that these entred into the Kingdom of Heaven sooner than the Jews.

P. What was the next Parable?

D. Of a Householder, who having planted a Vineyard, sent his servants to receive the Fruits, some of which the Husbandmen beat, and killed others; at last sending his Son among them, they slew him, to make the Inheritance their own.

P. What was the meaning of this Parable?

D. Our Saviour doth hereby represent the hard usage which the Prophets had met with from the Jews; and likewise signify what he expected at their hands; whereupon

upon would follow the taking Gods Ordinances from them.

P. How did this Parable relish with the Jews?

D. They perceived he had spoken of them, and would have laid hands upon him, but durst not for fear of the people.

P. What other Parable did he put forth?

D. One to the same purpose, of a King, Chap. 22. who making a Marriage for his Son, invited several Guests, who refusing to come, and treating his Servants ill, were destroyed; and Command given to call in as many as the servants could find, from the High-ways and Hedges.

P. What was the intent of this Parable?

D. It was to shew the Rejection of the Jews, and the Calling of the Gentiles.

P. What was the Second Dispute?

D. About paying Caesar's Tribute-Money; the Pharisees and Herodians resolving to say if by this way they could ensnare him.

P. How did he puzzle them by his Answer?

D. He appointed the Payment, shewing it was Caesar's Due, by having Caesar's Image and Superscription upon it; at which Answer they wondred, and left him.

P. What was the Third Dispute?

D. A Dispute about the Resurrection with the Sadduces, which they denied.

P. How

P. How did they frame their Argument gainst it?

D. By an Instance out of the Law which commanded a Brother to take the surviving Widow of his Brother to Wife, for raising up Seed; and thereupon alledging that several Brethren in order had taken one Woman, they asked to which of those Seven she should belong at the Resurrection.

P. How did Christ refute this Argument?

D. By declaring their Mistake about Marriages in the other World; and alledging a Passage out of Exodus, where God called himself the God of Abraham, Isaac and Jacob, who were all dead, but must rise again.

P. How was this Answer taken?

D. The whole Multitude did mightily applaud Christ for it.

P. What was the Fourth Dispute?

D. The Pharisees (desirous to silence him) employed one to ask what was the great Commandment.

P. How did Christ answer this Question?

D. He resolved the whole Law into Ten Precepts; the Loving God, as the First, and the Loving our Neighbour, as the Second.

P. What followed after this?

D. A Question which Christ asked them concerning the Messiah's being the Son of David; and proving him to be so, whereby they could not answer it.

P. What did he take occasion thence to the his Disciples?

D. H

D. He gave them order to attend to the *Chap. 23.*
good Doctrine of the Scribes and Pharisees,
 but to beware of their *Ambition*, their *Hy-*
pocrisie and *Cruelty* in killing the Prophets
 of God; *bewailing* the *Conditon* of *Jerusa-*
lem upon that account.

P. *What ground of Discourse did his Dis-*
ciples give him at his going from the Tem-
ple?

D. Upon their shewing him those goodly *Chap. 24.*
Buildings, he Prophesied the Destruction
 of the Temple, and thence proceeded to
foretel the utter Desolation of *Jerusalem*,
 and the *End of the World*.

P. *What Duty did he urge thereupon?*

D. The Duty of *Watchfulness*, for fear
 lest that *time* should surprize them (and
is) *unawares*; *promising* a Blessing to those
 that do *Watch*, and *denouncing* a Judgment
 against those that are *negligent*.

P. *Did that Head of Discourse end so?*

D. No; for Christ thereupon uttered
 two Parables.

P. *Which was the First?*

D. The Parable of *Ten Virgins* going to *Chap. 25.*
meet the Bridegroom, *Five wise*, and *Five*
foolish; the *wise* took Oil with their Lamps,
 the *foolish* did not; who afterwards wanting,
 would have *borrowed* of the *wise*; but they
 refused to lend; whereupon going forth to
meet the Bridegroom came in the mean
 while, and those who were *ready*, went to
 the Marriage, but the rest were *shut out*.

P. *What*

P. *What doth this Parable teach?*

D. The necessity of having *Grace* at all times ready, that it may not be to seek when it is to be used; lest at *Christ's* coming we be found unfit to be received by him.

P. *Which was the Second Parable?*

D. A man Travelling abroad, gave several *Talents* to several *Servants* (some more, some less) wherewith they should Trade for Advantage; Two doing so, were rewarded; One neglecting, was punished, and his Talent given to him that had the most.

P. *What is the Design of this Parable?*

D. It teacheth us, That all the *Gifts* of *God* are to be well *Husbanded*; and then he will both *Encrease* and *Reward* them: but if we be careless, and bury them in silence, he will take them from us, and punish us too.

P. *What follows after these Parables?*

D. A Description of the *General Judgment*, with the *Eternal Blessing* upon the *Righteous* for their *Works of Charity*; with the *Everlasting Curse* upon the wicked for their *Uncharitableness*.

P. *Was there any Conspiracy made by the Jews against Christ?*

D. They laid a Design to apprehend and kill him.

P. *What happened before they took him?*

Chap. 26. D. A Woman in *Bethany* anointed him with very precious *Ointment*, whose good work he commended, though his Disciple spake against it.

P. M

P. By whom was Christ betrayed?

D. By Judas Iscariot, one of his Disciples, who covenanted with the Chief Priests to do it for *Thirty Pieces of Silver*.

P. What opportunity was offered for the effecting it?

D. Jesus according to his custom, keeping the *Pasover*, did discover Judas his Treachery unto him; and there the *Occasion* was taken.

P. What did Jesus at the end of the *Pasover-Supper*?

D. He instituted his own *Supper* in *Bread* and *Wine*; and after the singing an *Hymn*, went unto the *Mount of Olives*.

P. What did he there declare unto his Disciples?

D. Their *Fear of Suffering*, which would be seen in forsaking him that night.

P. How was this taken?

D. Peter pretended a great deal of Courage, that though *All* should forsake Christ, He would not; nay he would rather die with him than deny him: and the rest asserted the same.

P. Whither did Christ then betake himself?

D. To *Gethsemane*; where chusing out Peter, James, and John to watch with him, he went and **PRAYED THREE TIMES** for the removal of his *Bitter Cup*.

P. Did the Disciples Watch according to his bidding?

D. No. He found them asleep eachtime,

at his return to them (for he had withdrawn himself a little way from them.)

P. *What followed shortly after these Prayers?*

D. The coming of Judas, and a Multitude with him, having swords and staves for their own defence.

P. *What sign was given to know the person betrayed?*

D. Judas had promised to come to him with a Kiss, whereupon Christ was immediately apprehended.

P. *Did his Disciples do nothing in order to his Rescue?*

D. One of them (S. Peter) cut off a Servant's right ear who belonged to the high Priest; whereupon Christ commanded the Sword to be sheathed again.

P. *Whither was Jesus then carried?*

D. To the Palace of Caiaphas the High Priest, where the Scribes and Pharisees were assembled.

P. *What became of Peter?*

D. He followed afar off, and sat with the Servants to see the issue of the Business.

P. *How was Christ proceeded against?*

D. By endeavouring to suborn False witnesses against him, to whose Testimony he would answer nothing.

P. *What did they do at length to condemn him?*

D. The High Priest adjuring him to declare if he were the Christ, he confessed it; which Confession they alledging to be Blasphemy,

phemy; straightway he was condemned to Death.

P. *How did the Multitude then use him?*

D. They spat in his face, buffeted him, and smote him with their hands.

P. *What became of Peter all this while?*

D. He being charged as one of Christ's Disciples, denied it three times, with Oaths and Curses; after which (according to his Master's Prophecie) the Cock crowed.

P. *How did Peter take this?*

D. Remembring the words of Christ, he went out and wept bitterly.

P. *To whom was Christ carried from Caiaphas?*

D. The Jews designing his Death, delivered him over to Pilate. Chap. 27.

P. *How did Judas speed after the betraying his Master?*

D. Christ being condemned, Judas his guilty Conscience accused him; whereupon, he confessed his Sin, brought again the Money he had received, and hanged himself.

P. *How did Christ behave himself before Pilate?*

D. He would not Answer to the things alledged against him.

P. *Did not Pilate use to shew the Jews some particular Favour at the Passover-time?*

D. Yes. He used to release such a Prisoner as they should chuse.

P. *Why then was not Christ released?*

D. Because the People chose Barabbas before him.

P. *What warning had Pilate given him not to be concerned in Christ's Death?*

D. His Wife sent him a *Caution* to the Judgment-Seat where he sate, that he should not *meddle* with him; because she had suffered many things in a *Dream*.

P. *How did he declare his Innocency when Christ was to suffer?*

D. He called for a *Bason of Water*, in which he washed his hands; asserting himself innocent of his Blood.

P. *How did the Jews take it upon themselves?*

D. With a dreadful *Imprecation*: *His Blood be on us and on our Children.*

P. *How then did they proceed against Christ?*

D. He was *scourged*, *stripped* of his *Robes*, clothed in *Scarlet*, crowned with a *Crown of Thorns*, and carried to *Golgotha*, with his *Cross* born before him.

P. *What did they to him there?*

D. They gave him *Vinegar* mingled with *Drink*, and *Crucified* him between *Two Thieves*.

P. *What Miracles happened at his Crucifixion?*

D. A *General Darknes* over the Earth for three hours, the *Vail of the Temple* rent, the *Earth quaking*, the *Rock split* in pieces, the *Graves opening*, and many *Bodies of the Saints arising*.

P. *How did this work upon the Centurion then in Command?*

D. It

D. It *extorted* from him and those present, a Confession that Christ was *the Son of God*.

P. *Did no one beg his dead Body?*

D. Yes; *Joseph of Arimathea*, one of Christ's Disciples privately, begg'd it of *Pilate*.

P. *How did he dispose of it?*

D. Wrapping it in clean Linnen, he *laid* it in his own new Tomb hewn out of a Rock, and rolled a *great stone* to the door of the Sepulchre.

P. *What care did the Scribes and Pharisees take that he should not rise again?*

D. They desired of *Pilate* a Watch about the Sepulchre, lest his Disciples should come by night and *steal* him away.

P. *When, and in what manner did Christ rise?*

D. Early on the *First day* of the Week, Chap. 28. with a *great Earthquake*: The *Angel* of the Lord rolling away the *stone* from the Sepulchre, and sitting upon it.

P. *How was this Resurrection made known?*

D. By the Angel, to those women who came to the Sepulchre, and found not his Body.

P. *What Influence had the Angel's Relation upon those Women?*

D. They departed from the Sepulchre with *fear* and *great joy*, to carry these *Tidings* to his Disciples.

P. *Did not Christ himself appear to them?*

D. Yes; He appeared in the way, and

gave them order to appoint his Disciples to meet him in *Galilee*.

P. *How was this discovered in Jerusalem?*

D. Some of the *Watch* came, and told the Chief Priests what was done.

P. *How did the Chief Priests endeavour to conceal the truth of it?*

D. By *Bribing* the Souldiers to report that his Disciples came in the night to *steal* him away; which *Report* the *Jews* still believe.

P. *Did Christ meet his Disciples according to his Appointment?*

D. Yes; and there *discoursed* with them of his *Almighty Power*.

P. *What particular Command did he give them at that time?*

D. That they should go abroad Teaching and Baptizing in the *Name of the Father, Son, and Holy Ghost*; Instructing men to be *obedient* unto his Commands, and then Comforted them with a *Promise* of his *Presence to the End of the World*.

The End of S. MATTHEW.

S. MARK.

S. MARK.

P. **H**ow doth the Gospel of S. MARK begin?

D. With an Account of *John's Preaching* Chap. 1. *in the Wilderness*, and Prophecy of our Saviour Christ; whereupon he is signified by *Ezekiel's Lion*.

P. What doth this Gospel contain?

D. It is almost an *Abridgment* of the former, with some few *Additions*, (*six in Number*) now only necessary to be taken notice of.

P. What is the first considerable Addition?

D. The Account of *John Baptist's* being Chap. 6. slain by *Herod*; where several Circumstances are mentioned, which the other Evangelists take no notice of.

P. What be those Circumstances;

D. The great Opinion which *Herod* had of *John*, as a just man and an holy: The time when his Death happened, when *Herod* upon his Birth-Day made a Feast to the great persons of his Kingdom; and the particular Direction *Herodias* gave her Daughter of asking *John Baptist's* Head.

P. What is the Second Addition?

D. The Miracle which Christ wrought Chap. 7. upon a man that was *Deaf*, and had an impediment in his Speech, by putting his fingers

into the man's Ears, *spitting* and *touching* his Tongue.

P. *What is the Third Addition?*

Chap. 8.

D. The Cure of one at *Bethsaida* who was *Blind*.

P. *How was he cured?*

D. Christ *spat* upon his Eyes, whereupon he saw men as *Trees*, *walking*; and putting his Hands upon them again, the sight was perfectly *restored*.

P. *What Charge did Christ then give him?*

D. Neither to go into the Town, nor to tell it in the Town.

P. *What is the Fourth Addition?*

Chap. 9.

D. Our Saviour's *Rebuke* to his Apostle *John*, upon forbidding a man to cast out *Devils* in Christ's Name, because he was not of their Company: Assuring him that *who-soever was not against Christ was on his part*.

P. *What is the Fifth Addition?*

Chap. 12.

D. A more particular Account of the Scribe who enquired of Christ, which was the *First* and *Great* Commandment.

P. *What is there considerable in this Evangelist's Relation of the Story?*

D. The Approbation which the Scribe gave to our Saviour's Answer; acknowledging for a Truth the *Unity* of the Godhead; that the *Love of God and our Neighbour* was beyond all Offerings and Sacrifices: whereupon Christ for his discreet Reply, took a Love to him, and declared that *he was not far from the Kingdom of God*.

P. *What*

P. *What is the Sixth Addition?*

D. It hath Relation to what followed *chap. 16;* upon our Saviour's Resurrection; something more Particular, something more General.

P. *What is the Particular Matter?*

D. The Comfort *especially* sent to *Peter* by Name (who had before denied him) concerning his Resurrection; and his *first* appearance to *Mary Magdalen*, a great *Sinner*.

P. *What are the General Things?*

D. His Disciples not believing their Master's Resurrection when it was told them by *Mary*, nor by *Two* walking together; he appeared to them *All*; *upbraiding* them with *Unbelief*; after which, He Commissioned them to go forth *Preaching* to *All Nations*; enduing them with *Gifts* for their *Office*, and *Power* against *unclean Spirits*; after which, he gave them an *Account* of his *Ascension* into Heaven.

The End of S. MARK.

S. LUKE.

S. L U K E.

P. **H**ow doth S. L U K E begin his Gospel?

D. With an Account of *John Baptist*, who was our Saviour's *Fore-runner*, and declared him to be the *MESSIAS*.

P. What Account is given of him?

Chap. I .

D. An Account of his Parentage, together with his *miraculous* Conception and Birth; upon which score he is likened to *Ezekiel's Ox*.

P. Who were John Baptist's Parents?

D. *Zacharias* and *Elizabeth*, both of the Tribe of *Levi*; and *Zacharias* a Priest, of the Order of *Abias*.

P. What Character is given of them?

D. That they were both *Righteous*, walking *blamelessly* before the Lord.

P. What is declared concerning his Conception and Birth?

D. The *Miraculousness* of them, by reason of his Parents *Age*, and the Discovery of that Miracle by an Angel.

P. Of what Age were his Parents?

D. They were both *stricken in years*, and *Elizabeth* had no Child.

P. To whom was the Discovery made of John Baptist's Birth?

D. To *Zacharias*, who (according to his office) was then to burn Incense in the Temple.

P. Under

P. *Under what Notion was this Discovery made?*

D. That his Prayers being heard, his Wife should bear a Son, who was appointed an Instrument of converting many Jews unto God.

P. *Who made this Discovery?*

D. The Angel Gabriel.

P. *How did Zacharias entertain this Message?*

D. with much Unbelief; for which he was punished by being stricken dumb; and so to continue till the accomplishment of that Message; to the admiration of the People who waited for him upon his long stay in the Temple.

P. *What was the next Errand whereupon this Angel was employed?*

D. An Errand to the Blessed Virgin Mary, to acquaint her that she should be the MOTHER of our Saviour, by the miraculous power of the Holy Ghost, because she had never known man.

P. *What particular Token was given to confirm her Faith herein?*

D. An Account of her Cousin Elizabeth's having conceived John the Baptist about six Months before, or thereabouts.

P. *What course did the Virgin Mary take to be further satisfied in the truth of this Relation.*

D. She went to her Cousin Elizabeth; upon whose Visit the Child leaped in Elizabeths Womb for joy; and she acknowledged
Mary

Mary as the Mother of *her* (and our) Lord; pronouncing a *Blessing* upon her for her Faith.

P. *How did Mary entertain this Salutation?*

D. With her *Magnificat*, a Song of Praise.

P. *Did Elizabeth bear a Son according to this Prediction?*

D. She did.

P. *What was his Name?*

D. His Name was called *JOHN*.

P. *How came he be so called?*

D. His Friends would have Named him *Zacharias*, after his Father; but his Mother called him *John*: which Name (upon their Dislike) was confirmed by his Father's writing it, though he could not speak.

P. *Was his Father's Speech restored unto him?*

D. Yes; for immediately after these Signs made, he spake plainly.

P. *What was the first use he made of his Tongue?*

D. The Blessing God in his *Benedictus*, or Song of Praise.

Chap. 2.

P. *At what time happened our Saviour's Birth?*

D. In the Days of *Augustus Caesar*, when he set forth a Decree to Tax all Persons under his Government.

P. *Where was Christ born?*

D. In *Bethlehem*, according to the Prophecies which went of him.

P. *How*

P. *How came he to be born there?*

D. Because *Joseph* (his Reputed Father) went with *Mary* his Mother thither to obey *Cesar's* Command, near the time when she was to be *Delivered*.

P. *Where was he laid upon his Birth?*

D. He was wrapped in *Swadling-cloaths*, and laid in a *Manger*, in the *Stable*, because there was no room for his Parents in the *Inne*.

P. *To whom was the first Declaration of his Birth made?*

D. To *Shepherds* in the *Field*, who were watching their *Flocks* by *Night*.

P. *By whom was it made?*

D. By an *Angel of God*; with a *Sign* where and how they should find him.

P. *How was this Message accompanied?*

D. With a *Divine Anthem*, sung by the *Heavenly Host*.

P. *Did the Shepherds find the Relation given them to be true?*

D. Yes; for according to the *Command*, they made *Enquiry*, going to *Beth-lehem*, and finding it to be as the *Angel* had told them, they noised it *abroad*.

P. *Did Christ after his Birth submit to the Ordinances of the Law?*

D. Yes; for upon the *Eighth day* he was *Circumcised*, and called *Jesus*; and his Mother at the appointed time was *Purified* in the *Temple*, presenting her *Son* there unto the *Lord* according to the *Law*; and offering what the *Law* required.

P. *Who*

P. *Who was then to meet with them in the Temple?*

D. *Simeon*, an Holy man; who (having a Divine Revelation that he should not die till he had seen Christ in the *Flesh*) came at that time, by the Spirit, into the Temple.

P. *How did Simeon entertain this sight?*

D. He took the Child (*JESUS*) in his Arms, blessed God with a Song (his *Nunc Dimittis*) and Prophesied of that Child's Sufferings.

P. *Whom else did they there meet with?*

D. *Anna* a Prophetess, a constant Attender in the Temple, of almost an Hundred Years old; who thanked God, and Prophesied of the Redemption which that Child should work.

P. *Whither did JESUS his Parents go after these things were done?*

D. To *Nazareth*, the place of their Abode.

P. *At what time was Christ publicly taken notice of?*

D. When at Twelve Years old, being in *Jerusalem*, at the Feast of the Passover, he went into the Temple, and Disputed with the Doctors.

P. *When did John Baptist begin to Preach and Baptize?*

Chap. 3.

D. In the Fifteenth Year of *Tiberius Caesar*.

P. *What became of him afterwards?*

D. He was cast into Prison by *Herod*, whom

whom he had reproved for *Uncleanness* with *Herodias* his Brother *Philip's* Wife.

P. Of what Age was Christ when he was Baptized, and began to Preach?

D. About *Thirty* years of Age.

P. What other things are remarkable in this Gospel, which are not found in the Rest?

D. Several things, which shall be noted as they come in order.

P. What is the First?

D. Christ's Preaching at *Nazareth* (where Chap. 4. he had been brought up) upon a passage of the Prophet *Isaiah*; declaring that Text to be then fulfilled in himself: and the effect that Sermon had upon the People.

P. What was that Effect?

D. In some it wrought an *Admiration*; in others so much *Wrath* that they thrust him out of the Synagogue, and would have thrown him headlong down the Brow of the Hill (whereon their City was built) had he not miraculously escaped from them.

P. What was the Second?

D. The Miracle by the Lake of *Gene-* Chap. 5. *sareth*; where entring into *Simon's* Ship, who had toiled all the night for *Fish*, and caught nothing, Christ commanded him to launch out, and that the Net should be cast out for a Draught; whereupon such a multitude of *Fishes* were taken, that the Nets brake, and that Ship with another were so filled, that they both began to sink.

P. What

P. *What influence had this Miracle upon Peter and his Partners?*

D. They were *astonished* at the sight; and Peter in an *Extasie*, desired Christ to depart from him, for he was a *sinful man*.

P. *How did Christ comfort all of them?*

D. With an Assurance that (as *Spiritual Fishers*) they should after that time catch men; and then they followed him.

P. *What was the Third Thing considerable?*

Chap. 7. D. After a Repetition of his Sermon (in short) mentioned by S. Matthew, he raised to Life the Widows Son of *Naim*, who was upon carrying forth to be buried; comforting his Mother, and touching the Bier; upon which Touch, the young man arose alive.

P. *What was the Fourth Thing?*

D. The Story of *Mary Magdalen* in a Pharisees House, washing Christ's Feet with her Tears, wiping them with the Hairs of her Head, kissing and anointing them with Ointment.

P. *What use did Christ make hercof in his Discourse?*

D. He reprov'd the Pharisee (in whose House he was) for a *Miss-conceit* of his, suffering this from so great a Sinner, by a Parable of *Two Debtors*, one owing little, the other much, and both forgiven; since he to whom much was forgiven would love most; and she having much forgiven her, did this to express the Greatness of her Affection.

P. *What*

P. *What follows next in course?*

D. An Account of our Saviour's going *Chap. 9.*
to *Jerusalem*, when passing through a *Village* of the *Samaritans*, where they would not receive him, he denied the request of *James* and *John*, about calling for *Fire from Heaven* to consume them (after the example of *Elias*) teaching them that the Design of the Gospel was not to *destroy*, but to *save mens Lives*.

P. *What comes in order after this?*

D. The Lawyer's tempting Christ upon *Chap. 10.*
the account of the Commandments, and who was meant in the Law by his *Neighbour*.

P. *How did Christ explain this unto him?*

D. By the *Parable* of a man Travelling from *Jerusalem* to *Jericho*, who was *stripped* and left wounded by *Thieves*; whom a *Priest* and *Levite* passed by; but a courteous *Samaritan* took upon his *Beast*, carried to an *Inn*, bound up his *Wounds*, and paid his *Charges*.

P. *How was this Applied?*

D. Christ thereupon asked the Lawyer which of these Three was the Man's *Neighbour*; upon whose Answer [*He that shewed Mercy*] Christ directed him to do accordingly.

P. *What ensued hereupon?*

D. The *Entertainment* which Christ had in *Martha's House*; whom he commended for welcoming him, but her Sister *Mary*
Dd much

much more, for hearing his Word, and so choosing the better part.

P. To what doth our Saviour then proceed?

Chap. 11.

D. Upon the Request of his Disciples, who desired he would teach them to pray, as John taught his Disciples, he gave them [*His most excellent Prayer*] not only as a Pattern of Prayer, but as a Form of Prayer, teaching them to say, Our Father, &c.

P. But what particularly did he tell them after the recital of this Prayer?

D. The necessity of being importunate in Prayer, by the Parable of a man in need, to supply a Friend, coming to borrow some Loaves, and gaining them upon the account of his earnestness; shewing that in the same manner God will deal with us.

P. What occasion did Christ take to dissuade his Followers from worldly-mindedness?

Chap. 12.

D. He did it upon the account of the Request of a man entreating that he would divide the Inheritance between him and his Brother; in which dealing he acknowledged himself to be no Judge.

P. What particular Argument did he use upon that occasion?

D. To beware of Covetousness; because a man's Life consisteth not in the abundance of the things which he possesseth.

P. How did he urge this?

D. By

D. By a Parable, and by Reasons.

P. *What was the Parable?*

D. Of a *Rich man* whose Grounds bringing forth plentifully, he resolved to build greater Barns for the bestowing his Fruits, and promised himself a great deal of Pleasure, having *Goods laid up for many years*; but that very night God took his Soul from him.

P. *What Application did Christ make of this Parable?*

D. The Application is (*so, i. e. a Fool*) is every one that layeth up Treasure for himself, and is not *rich towards God*.

P. *What were the Reasons?*

D. Several; partly drawn from a Consideration of the *Inferior Creatures*, Ravens; and *Lillies*, for whom God provided; partly from God's knowing our need of *Outward things*: but especially from a Consideration of the *Heavenly Kingdom* which he would give us, and consequently that we should not want any *Necessary Outward Blessing*.

P. *To what Head did Christ then turn his Discourse?*

D. To the Doctrine of *Repentance*, upon occasion of mentioning the *Galileans*, whose Blood *Pilate* mingled with their Sacrifices, and the *Eighteen* slain by the Tower of *Siloam's* falling upon them. Chap. 13.

P. *Wherein lay the strength of this Argument?*

Dd 2

D. That

D. That men should not think the persons upon whom those Judgments fell, to be *extraordinary Sinners*; but that without Repentance *all* should *perish*.

P. *What particular Miracle happened after this Doctrine delivered?*

D. The Curing of a Woman of an *Eighteen years* Infirmary, by his *Word*, and laying his *Hands* upon her.

P. *How was this Miracle taken?*

D. The Ruler of the Synagogue was angry, and *chode* with the Woman, because it was done on the *Sabbath Day*.

P. *What Answer did Christ make to this Rebuke?*

D. He taxed the Ruler's *Hypocrisie* by an Argument of doing *Works of Necessity* to an *Oxe* or an *Ass*; that this work of Charity was justifiable on *that day*, to a Daughter of *Abraham*.

P. *What was his next Discourse?*

D. Upon a Question asked, shewing the *Fewness* of those that should be *saved*; that men should strive for the Kingdom of God.

P. *What was hereupon urged against him?*

D. A Relation of *Herod's* Design to kill him, that he might be fearful.

P. *What Miracle did he then do?*

Chap. 14.

D. He healed a man of a *Dropsie* on the Sabbath; for which he gave those Reasons which the Pharisees were not able to answer.

P. *What*

P. *What Parable did he then speak to them?*

D. Being at a Feast, to retrench their Ambition, and engage them to Humility; he propounded the Parable of *Uddccency* in mens chusing the *uppermost Seats* in the Room, lest they should be desired to sit *lower*; but rather the *lowest*, that they might be *exalted higher*.

P. *What especial Direction did he give to the Inviter?*

D. That when he made a Feast, he should not chuse his *Rich Friends* and Neighbours, but the *Poor* and *Impotent*, to assure his Reward at the Resurrection.

P. *What great Duty did he then urge upon All that would be his Disciples?*

D. The Duty of *Self-Denial*; to quit all their Interests for him.

P. *How was it urged?*

D. By proposal of a serious Consideration how they undertake *his Service*, in allusion to a Man's building a Tower, who who would first compute the *Charge*, lest he should be laughed at for his Enterprize; and by one King's making *War* against another of *double strength*, who would certainly overcome him.

P. *What occasion was given to Christ for his next Parables?*

D. The Publicans and Sinners coming to *hear* him; at which the Scribes and Pharisees found fault. chap. 15.

P. *What Parables did he then make use of?*

D. *Four.* The First was indeed *Two* in One: That of the *lost sheep*; over which, the Owner, when he finds it, rejoiceth more than over the other *Ninety nine* (when he had an *Hundred*;) and of the *Womans lost Piece of Silver*, over which (when found) she joyeth more than over the *others* which had not been lost at all.

P. *What was the Second Parable?*

D. Of a *Prodigal Son*; who having wasted his Portion in *Riotous Living*, returned to his Father, and was kindly received by him; at which, his *Envious Brother* being angry, the Father pacified him with a Declaration of his Brother's *sad condition*, the *Bettering* whereof, was a Joy unto him.

P. *What was the Third Parable, and to whom spoken?*

Chap. 16.

D. It was spoken particularly to his Disciples; and it was of a *Rich man's Steward*, who having wasted his Master's Goods, and being accused for doing so, endeavoured to work *Favour* for himself with the Debtors, by bringing them to *Easier Terms*.

P. *What Application did Christ make of this Parable?*

D. Partly to inform them, That the *Children of this World* are wiser in their generation than the *Children of Light*; and partly to teach us that we should make to our selves *Friends of the Mammon of unrighteousness*.

P. *What*

P. *What was the Fourth Parable?*

D. The Historical Parable of the Rich man, and *Lazarus* the Beggar.

P. *What is the Substance of that Parable?*

D. That the *Rich man* being sumptuously arrayed, and deliciously fed every day, had a *poor man* came begging to his Door, to whom he *denied* the *Crumbs* from his Table; the Dogs *licking* his Sores; but the Beggar *dying*, was carried by Angels into *Abraham's Bosom*; the Rich man dying, was buried, and *went to Hell*.

P. *What then happened to this rich man?*

D. Being in Torments, he lift up his Eyes, and seeing *Lazarus* in *Abraham's Bosom*, he desired a drop of Water to cool his Tongue, because he was tormented in Flames.

P. *Was his Petition granted?*

D. No. Because that rich man had received Blessings in this Life; for the *mist-improvement* whereof, he was then tormented.

P. *What was his next Request?*

D. That *Lazarus* might be sent to his five Brethren, lest they should come to the same place of Torment where he was.

P. *What Argument did he use for the obtaining his Desire?*

D. That though *Abraham* told him they had

the Scriptures, yet a Message delivered by one *from the Dead*, might work more upon them.

P. *Was this Request of his granted?*

D. It was not, *Abraham* assuring him, That if they believed not the Scriptures, they would not believe the Relation of *One from the Dead*.

P. *What Direction did Christ then give to his Disciples?*

Chap. 17. D. A Direction to avoid *Malice* against their Brethren, forgiving them upon a profession of Repentance.

P. *What Miracle followed upon this?*

D. The Cleansing Ten Lepers.

P. *What was considerable in this Miracle?*

D. That though *Ten* were cleansed, yet there was but *One* that gave Thanks to God for his Cure; and he was a *Samaritan*.

P. *What other Discourse happened?*

D. Upon the Pharisees Question, when the *Kingdom of God* should come, Christ admonished his Disciples against *Security*; from the Instance of the *Old World*, in the Days of *Noah*, destroyed with a *Flood*; and the People of *Sodom*, in the Days of *Lot*, destroyed with *Fire and Brimstone*.

P. *What other Duty did Christ teach his Disciples?*

Chap. 18. D. The Duty of *Fervent and Importunate Prayer*.

P. *How did he teach it?*

D. By the Parable of an *Unjust Judge*,
who

who was wrought upon by the *importunity* of a poor Widow, to revenge her of her Adversary.

P. *How did Christ apply this Parable?*

D. That if a *Man* could thus be prevailed with, much more would *God* be so, to take care of his *Elect*.

P. *What else was taught them?*

D. The shaking off all *Self-Confidence*?

P. *In what manner was this done?*

D. By the Parable of a *Pharisee* and *Publican* going to *Pray* in the Temple; the *Pharisee* *boasting* of his *good Deeds*; but the *Publican* humbly confessing his sins; whereupon *He* was justified, but the *Pharisee* was not.

P. *What person do we read of that next entertained Christ?*

D. *Zacheus* the *Publican*.

P. *How did he manifest his inclination to entertain him?* Chap. 19.

D. Being *Low* of Stature, he climbed into a *Sycamore-Tree* to see him, as he passed along.

P. *Was this kindly taken by our Saviour?*

D. So kindly, that espying him in the Tree, he called him to come down, and proffered to be a Guest at his House.

P. *What Repentance did Zacheus then shew for his former sins?*

D. Not only the *Receiving* of Christ joyfully, but declaring his *Readiness* to give *Half* of his Goods to the *Poor*, and restoring *Fourfold* to any one whom he had wronged by false *Accusation*.

P. *What*

P. *What Compassion did Christ shew to Jerusalem, whither he was then going?*

D. No sooner did he see the City, but he wept, lamenting the *Desolation* which should come upon it.

P. *What Particulars are here recorded concerning Christ's Passion?*

Chap. 23.

D. The Exhortation which he gave to his Followers, that they should not weep for him, but themselves; the Praying for his Enemies; and the Conversion of the Penitent Malefactor, who justified Christ's Innocency when he died with him.

P. *What followed after his Passion, which is not elsewhere declared?*

Chap. 24.

D. His Discourfing with the Two Disciples going to *Emaus*, expounding to them the Scriptures concerning himself, and being known unto them in *Eating* with them.

P. *Did he not likewise discover himself to the rest of the Disciples?*

D. Yes; for he appeared to them when they were together; making them to feel his Body; and *Eating* in their presence.

P. *Did he not at that time give them some Promise?*

D. He gave them the Promise of the Holy Ghost's being sent, commanding them to stay at Jerusalem till that Promise was fulfilled.

P. *What was there remarkable in Christ's Ascension?*

D. That leading his Disciples as far as Bethany,

Bethany, he Blessed them, and while he did so, was carried from them into Heaven.

P. What did the Disciples do after his Ascension?

D. They worshipped him; returning to Jerusalem with great Joy; continuing in the Temple, and praising God.

The End of S. L U K E.

S. J O H N.

S. J O H N.

V V *Ho was the Writer of this Gospel?*

D. S. J O H N, *Christ's Beloved Disciple.*

P. *Doth he write of the same things with the other Evangelists?*

D. No; for his principal Business being to convince those of his time concerning *Christ's Divinity*, he purposely relates such things as gave the most evident Proofs of it; whereupon he is compared to *Ezekiel's Eagle*.

P. *What doth S. John's First Chapter contain?*

Chap. I.

D. A Declaration of *Christ's Divinity*, *V. 1.* his *Humanity*, *V. 14.* His *Office*, of being the *Light of the World*, *V. 9.* The *Testimony* given of him by *John Baptist*; the *Calling* of *S. Andrew* and *S. Peter*, *Philip* and *Nathanael*.

P. *What is the first Miracle of which this Evangelist speaketh?*

Chap. 2.

D. The turning *Water into Wine* at a *Marriage* in *Cana in Galilee*, which was indeed the *First* of all the *Miracles* he wrought.

P. *How did he next discover himself?*

D. By going into the *Temple* at the *Pasover*, and driving out the *Sellers of Sheep* and

and Oxen, with a *Scourge* of small Cords.

P. *What notice did the Jews then take of him ?*

D. They required a *Sign* from him to shew his *Authority*.

P. *What Sign did he give them ?*

D. The *Sign* of his own *Passion* and *Resurrection* after *three Days*, with allusion to the *Destroying* the *Temple* (meaning the *Temple of his Body*) which he in *that time* would rear again.

P. *What Favour did he gain with the People ?*

D. Many *Believed* on him upon the *Account* of his *Miracles*.

P. *Who is particularly mentioned ?*

D. *Nicodemus*, one of the *Jewish Rulers*, who came by *night* to discourse with *Christ*. Chap. 3.

P. *In what things did Christ principally instruct him ?*

D. In the necessity of *Regeneration*, *Salvation* by *Faith* in Him, the *unexpressible Love* of God in sending *Christ* into the *World*; and the great ground of *Condemnation* by *Unbelief*.

P. *What Account did John Baptist give of Christ ?*

D. Some of his *Disciples* acquainting their Master what *Followers* *Christ* had gained, *John* told them *Who* he was, and how he should *encrease*.

P. *Whither did Christ then take his Journey ?*

D. Out

Chap. 4.

D. Out of Judea into Galilee; passing by Sychar, a City of Samaria, where Jacob's Well was.

P. What happened there?

D. A Discourse which he had with a Samaritan Woman.

P. Upon what occasion did this Discourse begin?

D. Upon her coming to that Well to draw Water, he instructs her about the Water of Life; telling her likewise what her Conversation was in living with a Man who was not her Husband.

P. What thoughts had the Woman of him upon this Relation?

D. She apprehendeth him to be a Prophet.

P. How did his Disciples take this Discourse?

D. They having been employed about buying Meat in the City, were surprized at their return, to see Christ and the Woman talking together.

P. What way did this Woman take to make Christ more known?

D. She divulged him to the men of the City, as one that had told her all things she had done; whereupon the People went out to see him, and by his Discourse with them, many believed on him.

P. What is the Second Miracle mentioned?

D. The Healing a Nobleman's Son at Capernaum, who was sick of a Fever.

P. How

P. *How was it known that Christ cured him?*

D. Because the Father of the Child desiring this *Favour* from Christ, had his *promise* for the *Cure*; and by the Relation of his own *Servants*, at the very hour when the *Promise* was made, the *Fever* left him.

P. *What is the next Miracle recorded by this Evangelist?*

D. The Curing a *Lame man*, who had Chap. 5.
been troubled with his *Infirmity* 38 years.

P. *Upon what occasion was this Miracle wrought?*

D. Christ coming to one of the *Solemn Feasts* at *Jerusalem*, saw him lying at the *Pool of Bethesda*, and there Cured him.

P. *Why did the man lie there?*

D. Because an *Angel* coming at such a time, moved the *Water*, and gave it such a *virtue*, that whosoever first stepped in, was cured.

P. *When was this Cure wrought?*

D. On the *Sabbath Day*.

P. *What happened hereupon?*

D. Two things. 1. The *Jews* chiding with the man for being healed on the *Sabbath*. 2. Their endeavouring to *kill* Christ for healing on that *Day*.

P. *What Answer did Christ make to justify himself?*

D. Besides his *solemn Reasoning* to their *Cavils*, he plainly proves himself to be the *Messias*, appealing to the *Testimony* of *John Baptist*, V. 33. To the *Miracles* which he wrought, V. 36. To the *Voice* of his *Father*,
owning

owning him, *V. 37.* and to the Scriptures; *V. 39.* Referring them to *Moses*, in whom they so much trusted.

P. Dost not this Evangelist mention the Miracle of the Loaves and Fishes?

Chap. 6. D. Yes; He relates the feeding 5000 men with Five Loaves and Two Fishes; adding further, that they were *Barley Loaves*; and that the Miracle was wrought at the Sea of *Tiberias*.

P. What followed upon this Miracle?

D. The Peoples Resolution to make him King; whereupon he departed to the other side of the Sea.

P. Did any thing befall the Disciples as they crossed the Seas?

D. They being got into another Ship by themselves, and being also in Danger, because it was dark, were very much afraid; till Christ made himself known unto them, and so was received into their Ship.

P. How was it with them when they came to Land?

D. The People which had seen the former Miracle, following him, he took occasion from thence to discourse with them about the true *Living Bread*, which was Himself.

P. How did this Discourse take?

D. It made a great many of his Followers depart from him, because he spake of his Death, and Ascension into Heaven.

P. Where do we next meet with Christ?

Chap. 7. D. At Jerusalem; in the Feast of Tabernacles,

bernaclcs, where he made another *excellent Speech* to the People.

P. *What Influence had this Speech upon them?*

D. It made many persons *acknowledge* him to be the *Christ*.

P. *Did the Pharisees take this well?*

D. No. For they then sent *Officers* to apprehend him; who being much affected with his *Words*, returned without him; which occasioned a great *Debate*.

P. *What Project had they then against Christ?*

D. They brought to him a Woman taken in *Adultery*, and setting her before him, desired Judgment against her. Chap. 8.

P. *Did Christ pronounce any sentence against her?*

D. No. He *writing* upon the ground, that whosoever was *without sin*, should cast the first stone at her (*stoning* being the usual Death for such Offenders) all her Accusers departed; and they being gone, he dismissed her with a Charge to [SIN NO MORE.]

P. *What arose in controversy upon this Dismission?*

D. A long Discourse between Him and the *Jews*, till at length in Anger they designed to *stone* him; which he prevented by hiding himself, and passing through the midst of them.

P. *What further proof did Christ give of his Divinity?*

E c

D. The

Chap. 2.

D. The curing a man *blind from his Birth*, by washing his *Eyes* in the *Pool of Siloam*, after he had anointed those *Eyes* with *Clay*, made of *Spittle*.

P. *Did not this make the Neighbours of that man to wonder?*

D. *Yes*. Whereupon the man told them *who* had recovered him of his *Blindness*.

P. *How did the Pharisees take this Miracle?*

D. They took the man into examination, and found *fault* with him for being healed on the *Sabbath Day*.

P. *How were they satisfied in the truth of the Miracle?*

D. Not upon the man's *Relation only*, till they had called his *Parents*, who asserted that he was their *Blind Son*.

P. *What fell out upon that Miracle?*

D. A *Discourse* between the *Pharisees* and the man that was cured; whereupon they *excommunicated* him, for defending *Christ* in his *Cure*.

P. *Did any injury happen to the man by this Sentence?*

D. No; for *Christ* hearing of it, did thereupon *discover* himself to the man, that he was the *True Messias*; and the man becoming one of his *Disciples*, *Christ* entertained his *Hearers* with *several Speeches*.

P. *What was the First of these Speeches?*

D. A short *Account* of his *Coming into the World* for *Judgment*, and convincing them of *wilful Blindness*.

P. *What*

P. *What was the next?*

D. A Parable of the *Good Shepherd*, who Chap. 10.
took care of the *Sheep*, which the *Hireling*
would not do.

P. *What did he mean by this Parable?*

D. That all Pretenders to the *Messiah-ship*
before Himself, were no better than *Hire-*
lings (men led by worldly Principles) but
He was the *True Shepherd* (or *Messias*.)

P. *Had this Parable no further reach than
only with respect to the Jews?*

D. Yes; It related also to the *Gentiles*;
because he speaks of the *other Sheep* which
he must bring into his *Fold*; prophesying of
his *Resurrection* that should be the means of
bringing both *Jews* and *Gentiles* together.

P. *What effect had these Speeches upon the
People?*

D. There was a *Divison*; part of the
People adhering unto, part dissenting from
him.

P. *At what time did this happen?*

D. At the Feast of the *Temples Dedic-*
ation, when it was *Winter*.

P. *What Question did the Jews then ask
him?*

D. Whether he was the *Christ* or no?

P. *What Answer did he give them?*

D. Declaring his *Miracles*, he asserted
himself to be *One with the Father*.

P. *How did the Jews take that?*

D. They threatened to *stone* him, till
he proved the *Reasonableness* of his *Dis-*
course by a *Quotation* out of the *Old*

Testament, which he argued to his own Advantage.

P. After Christ's escape from them, whether did he go?

D. To the other side of Jordan, where John had Baptized, and to which place many of the Jews resorted to visit him.

P. What Acceptance had these Speeches at the last?

D. Different among the Jews; for some derided, and others believed on him, by reason of the Miracle; till at last there was an attempt to stone him.

P. What Evidence did he receive from those Jews that he was the Messiah.

D. They were so far convinced, as to acknowledge that though John did no Miracle, yet whatsoever John had said of him, was true; whereupon many believed on him.

P. What Miracle do we find recorded after these Speeches?

Chap. II. D. The raising Lazarus out of the Grave.

P. What Circumstances attended this Miracle?

D. Several: There being an exact Historical Narration of it.

P. Pray declare the Particulars from the beginning.

D. It begins with the Account of Lazarus his being sick, who was beloved of Christ (to whom his Sisters sent word of his Illness) and then proceeds to his Death.

P. What

P. *What notice did Christ take when he heard that Lazarus was sick?*

D. It is said, that upon hearing thereof, he abode two days in the place where he was, before he went to visit *Lazarus*, for the Glory of his Majesty; and then he told his Disciples that *Lazarus* was dead.

P. *How did Christ then dispose of himself?*

D. He visited *Martha* (*Lazarus* his Sister) and comforted her with hope of her Brother's Resurrection; but she (and her Sister *Mary*) not contented therewith, after he had wept over *Lazarus* his Grave, He raised him from the dead, by the word of his Mouth, when he had been four Days buried.

P. *How did Lazarus arise?*

D. With his Grave-cloaths about him.

P. *How did this Miracle work upon the Jews?*

D. Some believed; but others made it matter of their Discourse to the Pharisees, for the rendring him odious, lest by his means the Romans should increase their Power.

P. *What followed upon this Information given by those Jews?*

D. A Consultation was held to put Christ to Death (and not only Him, but *Lazarus* also) whereupon they sought for him at the Feast of the Pasover.

P. *Who gave Counsel for the doing of this?*

D. *Caiaphas* the High Priest; alledging that it was more expedient one man should die, than that the whole Nation should suffer.

P. *Whither did Christ then go?*

D. Unto a City called *Ephraim*, near the Wilderness of *Judea*.

P. *How did Christ manifest himself at the Passover?*

Chap. 12. D. Certain *Greeks* desiring to see him, which they did by the Interest of *Andrew* and *Philip*, heard his *Discourse*, and a *Witness* was given to him by a voice from *Heaven*.

P. *Did this work upon them?*

D. No. They still persisted in *Unbelief*; whereupon he testified against them.

P. *What signal favour did Christ shew to the Disciples before his suffering?*

Chap. 13. D. He took a *Bason* of water (after *Supper*) and girding himself with a *Towel*, washed their feet, to teach them *Humility* and *Condescension* one towards another.

P. *Did he then give them any particular Command?*

D. Yes; the *Command of Mutual Love*, whereby they might testify to the *World* their being his true *Disciples*.

P. *How did he conclude all his former Sayings and Miracles?*

Chap. 14.
15, 16, 17. D. With an excellent *Farewel Sermon*; exhorting them to *Piety*, *Charity*, *Fruitfulness* and *Patience*; ending with a fervent *Prayer*, both for his own *Glorification*, and the *Salvation* of all those, who should believe on him to the end of the *World*.

P. *Whither went he when this Sermon and Prayer were ended?*

D. To the *Brook Cedron*, into a *Garden*, whither

whither he often resorted, and there he was betrayed by Judas; and delivered into the hands of the Jews.

P. *Whither was he then carried?*

D. First to Caiaphas, afterwards to Pilate's Judgment-Hall; by whom he was condemned, and then crucified with an Inscription over his head in Greek, Latin and Hebrew [*Jesus of Nazareth the King of the Jews.*]

P. *What was done to him after his Crucifixion?*

D. One of the Souldiers with a Spear pierced his side, out of which issued Water and Blood.

P. *What Particulars doth this Evangelist relate about his Resurrection?*

D. Peter's and John's running to the Sepulchre, and there beholding the Grave-cloaths left behind, with the Napkin which had been about his Head, lying in a place distant from the rest. Chap. 20.

P. *To whom did Christ first appear after he was risen?*

D. To Mary Magdalene, who took him to be the Gardner, till he discovered himself by his voice; afterwards she proffered to embrace him; for which attempt she was reproved.

P. *Did he not likewise appear to the other Disciples?*

D. He appeared to them the same day at evening, and there with his Breath bestowed upon them the Holy Ghost; giving

them power of *remitting and retaining sins*.

P. Were any of the Disciples then absent?

D. Thomas was not there; nor would he believe the *Relation*, without satisfying himself by feeling the print of the Nails which had pierced him.

P. Was this satisfaction afforded him?

D. It was. For *Eight* days after, Christ appeared again, and allowed Thomas the liberty of feeling his *Hands, Feet and Side*; whereupon he cried out [*My Lord and my God.*]

P. Did he after this appear to his Disciples any more?

D. Yes. He appeared to them again at the *Sea of Tiberias*.

P. What Circumstances attended that Appearance?

D. Peter, and some other Disciples, going a *Fishing*, and catching nothing *all night*, in the *Morning* Jesus stood on the *Shore*, and commanded them to cast the Net on the *Right side* of the Ship, whereupon they caught such a *multitude of Fishes*, that they were not able to draw the Net to shore.

P. Did this make any Discovery of him?

D. S. John hereupon declared to Peter, that it was the *Lord*; which Peter hearing, swam unto him; and the rest of the Disciples came in a *little Ship*, dragging the Net with *Fishes*.

P. What Miracle followed this?

D. No sooner were they come ashore, but they found a *Fire of Coals* with *Fish* laid upon it and *Bread*.

P. Did

P. Did they eat of the Fish?

D. No. For at Christ's Command, they dressed of the Fish which they had taken.

P. What Number of Fishes were taken at that Draught?

D. An Hundred Fifty and Three Great Fishes; yet was not the Net broken.

P. To whom did Christ then particularly address himself in Discourse?

D. To Peter, three times questioning his Love; which, when Peter professed, as the best evidence thereof, Christ commanded him to feed his Lambs and Sheep; declaring also the Martyrdom that he should suffer.

P. Did Peter propound any Question at that time to his Master?

D. He asked what should become of John.

P. How did Christ answer this Question?

D. That if he pleased to have John live till his coming (i. e. till his Power was manifested in the Destruction of the Jews) it was nothing to him; whereupon the Disciples fancied that John should not die.

P. How doth this Gospel conclude.

D. With John's asserting the Truth of those things which are delivered in it.

The End of S. JOHN.

ACTS.

ACTS.

P. **V** *What Book follows next after the Gospels?*

D. *The Acts of the Apostles.*

P. *Why hath it that Name?*

D. *Because it contains an History of the Eminent Acts (beside the Sufferings) of the Apostles of Christ, especially those Two more greatly employed, S. Peter and S. Paul.*

P. *By whom was this Book written?*

D. *It is generally believed to be written by S. Luke.*

P. *What reason have we to believe so?*

D. *Several Reasons; particularly these Two. 1. Because the Stile of this Book is the same with that of his Gospel; (as those who understand the Greek Tongue well, know.) 2. By the Reference it hath to the End of his Gospel formerly written; and both of them are dedicated to the same Theophilus.*

Chap. I.

P. *Wherewith doth this Book begin?*

D. *With a particular Account of Christ's Ascension into Heaven, in the sight of his Apostles; after he had conversed with them forty days from his Resurrection.*

P. *What was the first Work of the Apostles after Christ's Resurrection?*

D. *They and the rest of the Believers being assembled together, chose one out of the other Disciples, to succeed Judas in his Apostleship,*

possession; from which he fell by his Transgression.

P. Who were appointed to stand for the place?

D. Two. Judas called Barsabas; and Matthias.

P. How were they to be chosen?

D. By Lot, and Prayer adjoyned.

P. Upon whom did the Lot fall?

D. Upon Matthias; who was thence-forward reckoned among the 11 Apostles.

P. When was the Holy Ghost given to the Disciples?

D. Upon the Feast of Pentecost, when Chap. 2.
they were all assembled together.

P. How was He given?

D. With the sound of a rushing mighty Wind, in Cloven Tongues like Fire, by which help they spake in several Languages.

P. How was this great Gift entertained?

D. By some with scorn, as if the Apostles had been drunk; by others with wonder.

P. How were the Apostles vindicated from the Aspersions of being drunk?

D. By a good and eloquent Sermon of S. Peter's making.

P. What especial Argument did he use to vindicate them?

D. He declared that hereby was fulfilled a Prophecie of Joel; and thereupon proved Christ to be the True Messias.

P. Did this Sermon work effectually upon the People?

D. Yes; for they were pricked at the heart, and three thousand Souls were converted.

P. In

P. *In what manner did those Converts live?*

D. In great *Unity* among themselves; in great *Devotion* towards God, and such *Charity* to one another, that they had all things *common*; insomuch that they who had Possessions, sold them for the *relief* of their Brethren in *necessity*.

P. *What was the first particular Miracle wrought after Christ's Ascension?*

D. The Cure of a *Lame man* at the Beautiful Gate of the Temple, by the Word of S. Peter.

P. *What followed upon this Miracle?*

D. The People being amazed, S. Peter made another *Sermon* to convince them of their Duty in *repenting* for their *Murder* of Christ, and to receive him by a true *Faith*.

P. *What else followed?*

D. The Chief of the *Jews* hearing this, put Peter (and John his Companion) into Prison.

P. *What Number of Converts was already gained?*

D. About *Five Thousand*.

P. *What Course did the Chief Priests and Rulers take with the Two Apostles?*

D. They enquired by what *Name* and *Power* that *Miracle* was wrought.

P. *What Answer was given to this Question?*

D. S. Peter (who made the Answer) told them the *Miracle* was wrought in the *Name of Christ*; asserting him to be the *true* and *only Saviour*.

P. *How*

P. *How was this Answer taken?*

D. The Rulers marvelled at the *Boldness* of the Apostles, and putting them aside consulted together what to do with them.

P. *How ended this Consultation?*

D. They let the Apostles go with threatenings, that they should not spread the Name of Christ.

P. *Of what Age was the man that was healed?*

D. About Forty years old.

P. *What did the Apostles do upon their Dismission?*

D. At their return they reported what had happened; whereupon followed a *general Praising* of God, and an *entire Love* among themselves, manifested in the *Relief* given to those who wanted, by *selling* their Possessions to supply one anothers Necessities.

P. *How was the Money disposed of for which those Possessions were sold?*

D. It was brought and laid at the feet of the Apostles.

P. *Was this Order justly observed by All?*

D. No. For *Ananias* and *Saphira* his wife chap. 5. kept back part of the Money for which their Land was sold.

P. *How went it with them for doing so?*

D. *S. Peter* taxed them with *Hypocrisie*; and they were both punished for it by *sudden Death*.

P. *Did the Apostles work any more Miracles?*

D. Several.

D. Several: In Curing Sick People who were laid upon Beds and Couches in the Streets as they passed by; being brought to Jerusalem from many places in the Country.

P. Were not the Jews angry at these Miracles?

D. The Sadduces (especially) among them were; and put the Apostles into the common Prison.

P. How were they delivered out of Prison?

D. By an Angel of God opening the Prison-Doors, and commanding them to preach in the Temple, which Command they obeyed.

P. What course was taken when they were gone out of Prison?

D. The Council met, and they were sent for; but not being found, the Officers informed how close the Prison-doors were shut, and how carefully the Keepers were attending; upon which the Council hearing of their being in the Temple, brought them back to the place where they were, by Officers, but without violence, for fear the People should stone them.

P. What Answer did the Apostles make for themselves, having received a charge not to Preach any more?

D. S. Peter (in the Name of the rest) urged God's Command in their Vindication.

P. What Punishment was then allotted them?

D. Nothing less than Death.

P. How

P. *How was that Punishment prevented?*

D. By the wise Counsel of Gamaliel; and then they were only beaten.

P. *How did the Apostles take this Punishment?*

D. With a great deal of Joy and Constancy in their work of Preaching, both in the Temple, and in private Houses.

P. *What further Settlement was then made of the Church?*

D. The Multitude of the Disciples increasing, ^{by the Apostles} Seven Deacons were chosen to take care of the Poor, whilst the Disciples attended upon Prayer, and Teaching the People. Chap. 6.
3, 4

P. *What were the Names of those Seven?*

D. Stephen, Philip, Prochorus, Nicanor, Timon, Parmenor and Nicolas.

P. *What Character is given of Stephen?*

D. That he was a man full of the Holy Ghost, and that he wrought great Miracles.

P. *What Adversaries were raised up against him?*

D. The Synagogue of the Libertines, and others, disputing with him; though they could not withstand the Power by which he spake.

P. *How did they then contrive against him?*

D. They set up False Witnesses to accuse him of Blasphemy against the Law, and the Temple, upon which score he was brought before the Council.

P. *How*

Chap. 7.

P. *How did he there defend himself?*

D. His Defence was by a long Speech; shewing God's goodness to the Jews, from Abraham's time to Solomon's, in an Historical Relation of what happened: impleading them on this very score for not believing in Christ.

P. *Did they take this well from him?*

D. No. They were cut to the heart, and they gnashed upon him with their Teeth.

P. *What Punishment did they inflict upon him?*

D. They stoned him to death, whilst he prayed for them; (as well as himself) and they laid down their cloaths at the feet of Saul.

P. *In what case was the Church after his Death?*

Chap. 8.

D. A great Persecution began; and the Disciples (except the Apostles) were all dispersed abroad in several places.

P. *Who was mainly instrumental in this Persecution?*

D. Saul; who made havock of the Church; imprisoning divers both Men and Women.

P. *What Place did first receive the Gospel?*

D. The City of Samaria, by the Preaching of Philip; together with the Miracles which he wrought in casting out unclean Spirits, and healing the Diseased.

P. *Upon whom especially did he shew this miraculous Power?*

D. Upon

D. Upon *Simon* the Sorcerer (commonly called *Simon Magus*) mightily esteemed by the people, bewitched with his *Sorcery*; for he Believed and was Baptized.

P. How did the Church at Jerusalem entertain the News of Samaria's Conversion?

D. They sent the Apostles *Peter* and *John* to lay hands upon them, that they might receive the *Holy Ghost*.

P. What advantage would *Simon* have made of this Power?

D. He seeing such a Miracle wrought, would have bought the same Power with Money of the Apostles; upon which, *S. Peter* cursed his Design, and declared his wickedness.

P. What became of *Philip* after this Conversion of the Samaritans?

D. He was by the appointment of an Angel directed towards *Gaza*, where he Instructed and Baptized an *Ethiopian Eunuch*, employed in his Chariot with reading the Prophecy of *Isaiah*; and then (being caught away by the Spirit) passed from *Azotus*, preaching in the several Cities till he came to *Cesarea*.

P. What happened to *Saul* the great Persecuter of the Church?

D. As he went to *Damascus* with Letters for persecuting the Believers, he was struck down to the earth, and had a Discovery of Christ, who declared the Persecution to be made against himself.

P. *How was it then with him and his Company?*

D. The rest were struck *speechless*, he blind for *three days*; and commanded into the City, where *Ananias* was sent to him, who restored his *Sight* to him.

P. *Upon what account did Ananias go to him?*

D. God appearing to *Ananias*, sent him to *Saul*, (notwithstanding his *Excuses*) upon whose coming, the *Scales* fell from *Saul's* eyes, and being declared God's *Chosen Vessel* to the *Gentiles*, he received *Meat*, and was strengthened.

P. *How did Paul imploy himself upon his Conversion?*

D. In Preaching Christ boldly, to the admiration of all who had formerly known him.

P. *Were the Jews pleased with this alteration in Saul?*

D. No; for they consulted to kill him; but the Design was prevented by the Disciples letting him down in a Basket from the Wall of *Damascus*.

P. *Whither did Saul go from thence?*

D. To *Jerusalem*; where the Brethren knowing what he had been, were unwilling to entertain him, till *Barnabas* made way for it, by declaring his Conversion; upon which Relation, he was received, and sent to *Tarsus*.

P. *What Miracles were about that time wrought by S. Peter?*

D. One upon *Aeneas* at *Lydda*, who had kept

kept his Bed *Eight Years* with a *Palsie*, and immediately cured; another at *Joppa* upon *Tabitha* (otherwise called *Dorcas*) whom he raised from the Dead.

P. *What Message (for further Service) did he receive at Joppa?*

D. A Message from *Cornelius*, a devout Chap. 10. Centurion, sent unto him by the direction of an *Angel*, and dispatched by Two of *Cornelius* his Servants.

P. *How was this Message first signified to Peter?*

D. *Cornelius* being a Gentile, it was signified by a *Vision* (in *Peter's* Trance) of a Vessel wherein were several Creatures; unclean as well as clean, with a Command to eat of them; and this was shewed three times.

P. *What was this Vision to signifie?*

D. The *Conversion of the Gentiles*, at that time thought the *unclean* of the World.

P. *How came Peter thus to understand the Vision?*

D. While he thought upon it, the men from *Cornelius* enquired for him, with whom he went to *Cesarea*, through a *Divine Inspiration*.

P. *What entertainment had he there?*

D. *Cornelius* meeting, would have worshipped him, which he denied; declaring the *Vision* (upon the account whereof he came.) And at his *Preaching* Christ; the whole Company had the *Holy Ghost* fell upon them, and were *Baptized*;

with whom he stayed certain dayes.

P. *How was this Action taken by the Jewish Converts?*

Chap. II. D. They were angry at his going to a *Gentile*, till he declared the *Vision*, with the occasion of it, and then they glorified God for his Mercy to the *Gentiles*.

P. *What became of the Disciples scattered abroad upon the Persecution raised at Stephen's Death?*

D. They travelled through several Countries, settling at last at *Antioch*, where many were converted.

P. *What care was taken of these new Converts?*

D. The Church at *Jerusalem* sent *Barnabas* to strengthen them in the Faith, who afterwards went to seek *Saul* at *Tarsus*, and brought him thither.

P. *Had the Disciples any particular Name given them in that place?*

D. They were in that place first called *Christians*.

P. *What particular Prophecie do we then meet with?*

D. A Prophecie from *Agabus*, concerning the *Dearth* which happened in the *Dayes* of *Claudius Caesar*, whereupon the Disciples sent Relief into *Judea*, by *Barnabas* and *Saul*.

P. *How did King Herod behave himself all this while?*

Chap. 12. D. He being an enemy to the Church, killed *James* the Brother of *John*, and put
Peter

Peter in Prison, designing his Death also.

P. *By what means was Peter delivered?*

D. By an *Angel*, carrying him past several *Watches* through the Iron Gate into the Street, where he was left; and went to the House of *John* called *Mark*.

P. *What Punishment afterwards beset Herod?*

D. Making an *eloquent Oration* one day, for which he was highly applauded, the *Angel* of God smote him, and he was eaten up of *Worms*, because he gave not God the *Glory*.

P. *Cornelius being converted, was no care taken of the other Gentiles?*

D. Yes. *Barnabas* and *Saul* (afterwards *Chap. 13.* called *Paul*) were by God's command, separated for the employment of converting them, with *Fasting*, *Prayer*, and *Imposition of Hands*.

P. *What was the first opposition these Two Apostles met with?*

D. It was from a *Jewish Sorcerer* at *Paphos*, *Elymas* by Name.

P. *What Punishment beset him?*

D. He was according to *Paul's* word, struck *blind* for a certain time.

P. *What influence had this Miracle upon others?*

D. It particularly made the Deputy of that Countrey to *Believe*.

P. *What else happened remarkable?*

D. They Preaching *Christ* at *Antioch*, some *Jews* and *Gentiles* also *Believed*, and

desired the same Discourse might be delivered to them the next abboth; which the other Jews opposing, the Apostles left them, going among the *Gentiles* to *Iconium*.

P. *What befel them there?*

Chap. 14. D. The unbelieving Jews stirred up the people against them, so that they were forced to flee to *Lysra*.

P. *What happened there?*

D. Paul healed a *born-Cripple*; whereupon the People would have Sacrificed to him and *Barnabas*, which they refused; but afterwards by the instigation of the Jews who came thither, Paul was stoned; yet after his *miraculous recovery*, they both returned to *Antioch*.

P. *What other Troubles did they meet with at this time?*

Chap. 15. D. Some Teachers would have imposed upon the Disciples a necessity of *Circumcision*, in order to Salvation.

P. *What was resolved upon when this Question was started?*

D. That Paul and *Barnabas* with others, should be sent to the Apostles and Elders at *Jerusalem*, to have their Opinion about it.

P. *What did those Elders declare upon the hearing it?*

D. Being assembled together in Council, they declared that Circumcision was not necessary; and only commanded an abstinence from certain things, sending Letters to the same purpose throughout the Churches.

P. *What*

P. *What were those things to be abstained from?*

D. *Four: Meats offered to Idols, Blood, Things strangled, and Fornication.*

P. *Did Paul and Barnabas continue together after this?*

D. *They did for some time, but at length a Quarrel happening, they parted.*

P. *Whither did Paul go then?*

D. *He was called into Macedonia by a Vision, and went to Philippi, where he converted Lydia, and cast a Spirit of Divination out of a Damoſel; upon which, he and Silas (his Companion) were put into Priſon.* Chap. 16.

P. *What Miracle was wrought during their Imprisonment?*

D. *They ſinging Praises to God at Midnight, there happened a great Earthquake, which threw open the Priſon-doors; whereupon the Jaylor was affrighted, and ready to kill himſelf, fearing he had loſt his Priſoners.*

P. *How was he hindred from that purpoſe?*

D. *By Paul's calling to him, and preaching Faith in Chriſt; whereupon he believed; and himſelf with his whole Houſhold was Baptized.*

P. *How long were theſe Perſons kept in Priſon?*

D. *The Magiſtrates of the Town entreated them the next day to depart.*

P. *To what place went Paul next that is of Note?*

D. *After ſome Journeys he came to Theſſalonica,* Chap. 17.

lonica, where he *Preached*, and some persons *Believed*.

P. *How was he entertained there?*

D. The unbelieving *Jews* occasioning a Tumult, assaulted *Jason's* House, and alledging they were enemies to *Cesar*, persecuted *Paul* till he went to *Berea*.

P. *How did the Bereans carry themselves?*

D. Hearing *Paul* preach in the *Jewish Synagogue*, they searched the *Scriptures*, to try the *Agreement* between them and his *Doctrine*.

P. *Whither did Paul journey from Berea?*

D. To *Athens*; where he encountered with the *Epicureans* and *Stoicks*.

P. *What observable thing did he there meet with?*

D. The *Inscription* upon an Altar, *To the Unknown God*; upon which occasion, he *Preached Christ*, and the *Resurrection* from the *Dead*.

P. *How was this Doctrine entertained?*

D. With *Scoffes* by some; and with *Faith* by others.

P. *Whither did Paul go from Athens?*

Chap. 18. D. To *Corinth*; where he met with *Aquila*, a *Jew* (banished by *Claudius* the Emperor from *Rome*) and his Wife *Priscilla*, lately come from *Italy*.

P. *What Encouragement had Paul at Corinth?*

D. God told him in a *Vision* that he should not be *disheartned*, because there were many people belonging to God in that City.

P. *What*

P. *What Troubles began then to fall upon him?*

D. He was accused before *Gallio* the Deputy of *Achaia*, but dismissed; whereupon the *Jews* being enraged, fell to beating *Sosthenes* the Ruler of the Synagogue.

P. *Whither journeyed he from Corinth?*

D. To *Cenchrea* for the paying his *Vow*, and thence to *Ephesus*.

P. *What Company did Paul meet with at Ephesus?*

D. One *Apollos* a *Jew*, eloquent, and well read in the Scriptures; who disputed with the *Jews*, and being further instructed by *Aquila* and *Priscilla*, strongly asserted that *Jesus* was the *Christ*.

P. *What other Company did he meet with?* Chap. 19.

D. Some Disciples (about Twelve in Number) who not knowing any thing of the *Holy Ghost's* being given, were Baptized in the Name of *Jesus*, and by the Imposition of *Paul's* hands, had the *Holy Ghost* given unto them.

P. *How did the Jews there entertain his Doctrine?*

D. With ill words; insomuch that he took his Disciples into the School of *Tyrannus*, where he continued for Two years, working several Miracles upon Sick Persons.

P. *What particular opposition did he there meet with?*

D. Certain Exorcists, pretending in his Name to call upon *Evil Spirits*, were assaulted by

by those Spirits, and fled for their security; whereupon followed a Confession from them, and the *burning* their *Conjuring Books* to a great value.

P. *Whom had he else to deal with there?*

D. With *Demetrius* a Silver-Smith, and several others, who made an *Uproar* in the City, finding their gains were gone; their employment being to make *Shrines* for their Goddess *Diana*; which *Uproar*, by the perswasion of their Town-Clerk, was at length *appeased*.

P. *Where do we meet with Paul's next Miracle?*

Chap. 20. D. At *Philippi*; for there he raised *Eutychus* to life, who had fallen down dead as *Paul* was long Preaching.

P. *Where did Paul make any stay after he went from Philippi?*

D. At *Milans*; where sending for the *Elders* of the Church of *Ephesus*, he gave them a *Godly Exhortation*, to attend their Duty; Propheſying what *Troubles* should arise, and declaring his expectation not to see them any more; which occasioned a great deal of *Sorrow* among them.

Chap. 21. P. *Whither did Paul then go?*

D. To *Jerusalem*; from which Journey he was much dissuaded.

P. *What particular discouragement had he from undertaking that Journey?*

D. Coming to *Cesarea*, into the House of *Philip* the Evangelist, *Agabus* a Prophet met him there, who binding himself with *Paul's* Girdle,

Girdle, prophesied how the *Jews* should bind him, whose it was, at *Jerusalem*.

P. What did the Disciples say to this Prophecie?

D. They did with *Tears* renew their Request to *Paul*, that he would not go thither.

P. Was he wrought upon hereby?

D. No. He flatly denied them, professing his willingness not only to be Bound, but to Die also at *Jerusalem* for the Name of *Jesus*; upon which, they rested content.

P. Who bore him company to *Jerusalem*?

D. *Mnason*, an old Disciple, with whom he was to lodge.

P. To whom did he apply himself at his coming thither?

D. To the Disciples, whom he informed of the *Gentiles* Conversion by his means.

P. What Advice did they give him?

D. That to shew his Obedience to the Law, whereof the Believing *Jews* there were very *zealous*, he should purifie himself in the Temple, with other men who were under a *Vow*.

P. What befel him upon the following this advice?

D. When he came to do it, the *Jews* assaulted him, and attempted to slay him, after he was sorely beaten.

P. How was he rescued?

D. By the Chief Captain (with his Soldiers) who bound him with Chains, and carried him into the Castle; where (upon the Stairs) he had liberty to speak in his own defence.

P. What

P. *What Defence did he make ?*

Chap. 22.

D. He spake to the Jews in their own Language, declaring his *Conversion*; which they patiently heard till he told of his being sent to the *Gentiles*; and upon that word, they made an uproar against him, as one not fit to live.

P. *What then became of him ?*

D. He was remanded to the Castle, and Charge given to examine him by *Scourging*.

P. *How was this Punishment avoided ?*

D. By his declaring himself to be a *Free-born Roman*; upon which account he was eased of his *Bonds*, that he might have a new *Hearing*?

chap. 23.

P. *Before whom was that Hearing ?*

D. Before *Ananias* the High Priest, to whom he professed his *Innocency* in all things.

P. *How did Ananias receive that Profession ?*

D. He commanded *Paul* to be smitten on the Mouth.

P. *What Party did Paul make in the Multitude then gathered together ?*

D. Perceiving some to be Pharisees, and some Sadduces, he declared the Cause in question to be a maintaining the *Doctrine of the Resurrection*; upon which the Pharisees adhered to him.

P. *Why did they only adhere to him ?*

D. Because the Sadduces believed not any *Resurrection*, nor *Angel* nor *Spirit*.

P. *How was this Commotion between the Two Parties appeased ?*

D. The

D. The Chief Captain fearing lest any Injury should befall him, sent Souldiers to bring him by force into the Castle.

P. *What encouragement had he at that time?*

D. God's *Angel* comforted him, and told him he must bear the same *witness* of the Doctrine of Christ at *Rome*, as he had done at *Jerusalem*.

P. *Were the Jews quieted herewith?*

D. No; for more than *Forty* of them made a Conspiracy against *Paul's* Life, pretending to desire a *further hearing* of his Cause, and laying wait to *kill* him in the way as he should come to his trial.

P. *How was this Plot prevented?*

D. *Paul's* Sisters Son, hearing, discovered it to *Paul*, by whom he was sent to the Captain to inform him; and for *Paul's* security, the Captain sent him by night to *Caesarea*.

P. *What course did the Jews then take against him?*

D. The High Priest and Elders came Chap. 24. down to accuse him before *Felix* the Governor, which they did by the Tongue of *Tertullus* an *eminent Orator*.

P. *Had not Paul liberty to defend himself?*

D. Yes; and did so, by giving an Account of his Life and Doctrine.

P. *Did he Preach any more before Felix?*

D. He did; for *Felix's* Wife *Drusilla* (being a *Jewess*) desired to hear him; and before

before them both he discoursed of *Righteousness*, *Temperance*, and the *Judgment* to come.

P. *How did this Discourse work upon Felix?*

D. It made him tremble; but he dismissed Paul till a more convenient season.

P. *Why would not Felix release him?*

D. Because he expected a *Bribe*; which failing, he delivered over Paul as a Prisoner to *Festus*, who succeeded him in the Government.

P. *Did the Jews still persecute Paul?*

Chap. 25. D. Yes; they incensed *Festus* against him.

P. *What Reply did Festus make when they charged him?*

D. He commanded Paul's Accusers to charge him at *Cæsarea*, where he was brought before the *Judgment-Seat*, and made his Appeal to *Cæsar*.

P. *Before whom did he next defend himself?*

D. Before *Agrippa* and *Bernice* his Wife who came down to visit *Festus*; to whom he declared Paul's Case; and *Agrippa* desired to hear him.

P. *What was the Substance of Paul's Discourse?*

Chap. 26. D. A Relation of his Life from his Childhood; the Miraculousness of his Conversion and his acting according to the Command he then received from God.

P. *What Influence had this Discourse upon the Hearers of it?*

D.

D. A different Influence ; for *Festus* charged him with *Madness*, and *Agrippa* was almost perswaded to be a *Christian*; declaring withal that *Paul* might have been freed if he had not appealed unto *Cesar*.

P. What then became of *Paul*?

D. He was shipped for a *Voyage* to *Rome*; Chap. 27.
in which *Voyage* a *severe Storm* fell upon the whole Company (his foretelling it not being believed) insomuch that they were all in danger of being cast away.

P. How were they comforted in this extremity?

D. *Paul* related to them the Appearance of an *Angel*, who assured him of all their Lives, only that their *Ship* should be lost; upon which, after *Fourteen days Fasting*, they were perswaded to eat.

P. How many were there in the *Ship*?

D. Two Hundred Seventy and Six persons.

P. Where did they Land when the *Ship* was broken?

D. In an Island called *Melita*.

Chap. 28.

P. What Entertainment did they there meet with?

D. They found a great deal of *Respect*; for the Barbarous People treated them with *Fire* because of the Cold.

P. What Accident happened there unto *Paul*?

D. As he was gathering Sticks, a *Viper* fastned upon his Hand.

P. What

P. *What did the People think when they saw it?*

D. They supposed him to be a *Murderer*, whom (though he had escaped the Sea, yet) *Divine vengeance* would not suffer to live.

P. *Did the Viper do him any harm?*

D. No; he shook it off into the Fire, and felt not any hurt.

P. *What did the People then think of him?*

D. They changed their minds, and said that he was a *God*.

P. *What especial Miracle did Paul work there?*

D. He healed the Father of *Publius* (a Great man in that Island) of a *Fever* and a *Bloudy Flux*; and after him, *others* also who came unto him.

P. *What did he do when he came to Rome?*

D. He called together the Chief of the *Jews*, to whom he declared the Cause of his coming thither, and at their appointment *Preached Christ* one day unto them.

P. *How was his Preaching received?*

D. Some *believed*, and others did *not*; whereupon he dismissed the Assembly.

P. *How long did Paul dwell there, and how was he employed?*

D. He dwelt there two whole years, *Preaching the Kingdom of God*, and declaring the *Doctrine of Christ*.

The End of the ACTS:

The EPISTLES.

P. **H**ow many are there of the Canonical Epistles?

D. One and Twenty.

P. By whom were they written?

D. St. Paul wrote Fourteen, St. James One, S. Peter Two, St. John Three, St. Jude One.

P. What were those of St. Paul's Writing?

D. One to the Romans, Two to the Corinthians, One to the Galatians, One to the Ephesians, One to the Philippians, One to the Colossians, Two to the Thessalonians, Two to Timothy, One to Titus, One to Philemon, and one to the Hebrews.

P. Were these Epistles written in the same Order as they are placed in our Books?

D. No; it is generally believed they were not.

P. In what Order then were they written?

D. In the Order following, viz. The Two Epistles to the Thessalonians, the First to Timothy, the Two Epistles to the Corinthians, the Epistle to Titus, the Epistle to the Romans, the Epistle to the Hebrews, to the Galatians, to the Ephesians, to the Philippians, to the Colossians, to Philemon, and

last of all his Second Epistle to *Timothy* a little before his Martyrdom.

P. *With which do we begin?*

D. With the Epistle to the *Romans*.

ROMANS.

P. **V** *What doth this Epistle contain?*

D. This (as most of the rest) begins with a Civil Salutation, and then proceeds in Points both *Doctrinal* and *Practical*.

P. *What are the Principal Points of Doctrine contained in it?*

D. The Doctrine of *Justification* by Faith, without the Deeds of the Law, Chap. 3, 4. The Doctrine of *Original Sin*, Ch. 5. And (as some think) The Doctrine of Gods *Electi-*
on, Ch. 7. Together with the *Rejecting the*
Jews, and *Calling the Gentiles*, to Chap.
12.

P. *What are the Points of Practice?*

D. Duties of *Piety* towards God, and *Justice* towards men. Chap. 12. Of *Obedi-*
enc to Authority, Chap. 13. Of *Charity*,
by a mutual forbearance between Brethren
in things of *Indifferency*, Ch. 14.

P. *How doth the Epistle conclude?*

D. With some good *Exhortations*, and a
Commendation to several Persons *eminent*
for their Christian Profession.

The End of the Epistle to the *ROMANS*.

I CORINTHIANS.

P. **H**ow doth this First Epistle to the Corinthians begin?

D. After the *usual Salutation*, it begins *chap. 1.* with a Reproof of the *Dissentions* which were *2, 3.* among them in point of *Religion*; shewing that *S. Paul's* Preaching, though not in excellency of Speech, was in the *Demonstration of the Spirit and Power*; *chap. 4.* shewing them also in what *Account* the *Ministers* of God should be among them, notwithstanding the scorn which the Apostles then met with.

P. What particular sins doth the Apostle reprove among them?

D. The *Incest* committed by one, who *chap. 5.* married his *Fathers Wife*; for which they did not sufficiently mourn; and therefore he took order for the man's punishment by *Excommunication*, in order to his Amendment, teaching them thereby how to deal with *great Offenders*.

P. What else doth the Apostle reprove?

D. A Fault common among them, upon *chap. 6.* every Trifle going to Law before Heathen Judges; and the sin of *Fornication*, so much against a Man's own Body.

P. How doth he then proceed?

D. To discourse about points of *Marriage*. *chap. 7.*

age, in answer to some Questions which the *Corinthians* had sent to him.

P. What Answer doth he give to those Questions?

D. That persons should marry to avoid *Fornication*; and when they are so married, that there should be a *mutual performance* of all Duties between Husband and Wife; giving likewise particular Directions to the *unmarried*, to have them so continue, if capable of doing it; and to the *Married*, that they should endeavour the *Conversion* of one another for their *Good* on both parts.

P. Upon what Point doth he next insist?

Chap. 8.

D. Concerning *Meats* offered to *Idols*; that *Christian Liberty* be not abused, but care taken for preventing any *Offence* to our Brethren.

P. Hath he no Discourse in this Epistle concerning the *Ministers* of the Gospel?

Chap. 9.

D. Yes; He sheweth his own *Liberty*, and the *Justice* that every *Minister* hath to require a *Livelihood* upon his *Employment*; and that though himself was not chargeable to the *Corinthians*, yet he might have been so; only he was willing to *become all things to all men*, that by all means he might gain some.

P. What Doctrines doth he teach from what related to the *Jews* of old?

Chap. 10.

D. He shews how *Typical* their *Sacraments* were of *Ours*; and that the *Punishments* which they suffered for their

their Disobedience, were recorded, that we might take example by them, and not fall into the *same sins*; urging again the duty of Caring for our *Brethrens Consciences* in points of *Indifferency*.

P. *What doth he take notice of relating to Faults among them?*

D. Their *Undecent Carriage* in Holy Chap. II. Assemblies, the wearing *long Hair*, and the *Abuse* of the Lord's Supper.

P. *How doth he endeavour to rectifie this last fault?*

D. By setting before them the *First Institution* of that Holy Sacrament, the *Dangers* of *unworthy coming* to it, and the *means* of *Preparing* for it by *Self-Examination*.

P. *Hath he no Discourse concerning the Chap. 12. Spiritual Gifts of the Holy Ghost?*

D. He shews the *Diversity* of them, but that they still proceed from the *same Spirit*; and propounds their *Serviceableness* to the Church, by an *Allusion* to the *several Members* of the *Natural* (as that is a *Spiritual*) *Body*.

P. *What doth he urge thence?*

D. The necessity of *Charity*, which he Chap. 13. describes, and shews its *particular Properties*; exalting it above all other *Attainments* and *Gifts* whatsoever.

P. *What other Doctrinal Point doth he write of?*

D. The great Doctrine of the *Resurrection*; Chap. 15.

on; proving it from the *Resurrection of Christ*; and shewing in what manner it should come to pass; whence he concludes the Reasonableness of being industrious in our *Christian Service*.

P. *How doth he end the Epistle?*

Chap. 16.

D. With directing a *Charitable Collection* for the Christians in necessity; to be done by laying apart a proportion the *First day of each Week*, according to every man's ability; and then gives his particular *Salutations* to several Friends.

The End of the First Epist. to the
CORINTHIANS.

II CORINTHIANS.

P. **I**N what manner doth S. Paul begin this Epistle?

D. With an encouragement against *Afflictions*, by the Comforts usually administred to Christians under their Sufferings, propounding his own Experience, and avowing his sincerity in Preaching among them. Chap. 1.

P. What other Subjects doth he treat of?

D. The forgiving the *Incestuous person*, Chap. 2.
mentioned in the former Epistle; the excellency of the Gospel above the Law, as being Chap. 3.
much more clear and plain; the *eternal advantage* which comes by Preaching the Gospel; the Hope of *everlasting Glory* after Judgment, which should be a Spur to the Service of God; the Dignity of Preachers in being *God's Ambassadors*, and Helpers with him in the Salvation of Souls. 4.
5.
6.

P. What particular Directions doth he give in point of Duty?

D. He dissuades from Marriage with *Infidels* (which he calls being *unequally yoked*) Chap. 7.
perswades to *Purity* and *Holiness*, upon a consideration of God's Promises; excites to *Charity* by the example of the *Macedonians*, and the Advantage which would follow it; arming them against being deluded by the Pride of false Teachers. 8.
10.

P. *What way doth he take to prove himself above those false Teachers?*

Chap. 11. D. By the Sufferings which he endured for the Gospel's sake (whereof he gives a particular account) and the Revelations he had.

P. *What happened upon those Revelations to keep him humble?*

Chap. 12. D. A very great Temptation (called a Thorn in the Flesh, and a messenger of Satan to buffet him) which upon his Prayer, he was assisted against.

P. *How doth this Epistle conclude?*

Chap. 13. D. With threatning to be severe against incorrigible offenders; he encourageth them to try the Truth of their Faith, prays for the increase of their Strength and Love, and so pronounceth a Blessing upon them.

The End of the Second to the
CORINTHIANS.

GALATIANS.

P. **VV** *What is the Substance of this Epistle?*

D. The Apostle reproves the *Galatians* Chap. 1, for being drawn from the *True Doctrine* of the Gospel, declares the *Miraculousness* of his *Conversion*; as a proof whereof, he mentions his former *enmity* to the Gospel, and afterwards his opposing *S. Peter* for Chap. 2. not walking according to the Rules thereof, that he might the more oblige the *Jews*.

P. *But what account gives he of his Apostleship to the World?*

D. This: That *He* and *Barnabas* were designed to Preach unto the *Gentiles*, as *Peter*, *James* and *John* were to the *Jews*.

P. *What Doctrine doth he particularly insist upon in the Epistle?*

D. The *Doctrine of Justification* by Chap. 3. *Faith without the Deeds of the Law*; proving it by the Promises made to *Abraham*; and shewing that the Law was but a *Schoolmaster* to bring us unto *Christ*.

P. *How else doth he prove it?*

D. By *Two Allusions*.

P. *What*

P. *What is the First?*

Chap. 4.

D. A comparing the Estate of Man under the Law, to the Estate of an *Heir* in his *Minority*, whilst under Tutors and Governors; which was at an end when God sent his *Son into the World*.

P. *What is the Second?*

D. A Comparing the Law which contained the *Covenant of Works*, to *Hagar* the Bond-woman, of whom came *Ishmael*; and the Gospel, which contains the *Covenant of Grace*, to *Sarah* the Free-woman, of whom came *Isaac* the Son of the Promise; *likening* us and all Believers unto *him*.

P. *What Duties doth he urge?*

Chap. 5.

D. A maintaining that *Liberty* which Christ hath bestowed upon us, and a *walking in the Spirit*.

P. *How must that walking in the Spirit be known?*

D. By not fulfilling the *Lusts of the Flesh*; for the better Discovery whereof, he sets down particularly what are the *Lusts of the Flesh*, and what the *Fruits of the Spirit*.

P. *What other Duties are mentioned?*

Chap. 6.

D. *Tenderness* towards an *offending Brother*; *Liberality* to the *Preachers* of the Word; *Unweariedness* in *doing good*, particularly in the exercise of *Charity*; and then he declareth how much he *Gloried* in *suffering* for Christ.

The End of the Epistle to the GALATIANS.

EPHESIANS.

P. **W**hat is the Beginning of this Epistle to the EPHESIANS?

D. The Apostle praiseth God for their *Election and Adoption*, exhorting them to endeavour after a *sound knowledge* of the *Christian Faith*. Chap. 1.

P. What way doth he propound to bring them to this Knowledge?

D. He shews them their condition by Nature (as *Children of wrath*; and by Grace, as *quickned from the Death of sin* in Christ;) teaching that this Blessing was bestowed to make them full of good Works; to which they were the more encouraged by being made *Fellow-Citizens* (with the rest of the Saints) of the *Heavenly Jerusalem*. Chap. 2.

P. What else doth he declare unto them?

D. The great and mysterious *Calling* of the *Gentiles*, whereunto he effectually *ministred*, notwithstanding his Troubles; and thereupon extols the *great Love of Christ* towards *Mankind*. Chap. 3.

P. What doth the Remainder of the Epistle contain?

D. Duties of Two sorts; *Personal* and *Relative*.

P. What

P. *What are the Personal Duties.*

- Chap. 4. D. *Peace and Love* urged upon the account of *Christ's Love*, in giving Himself, and afterwards a *constant Ministry* for the edification of his Church; a *putting off* the Old man, and *putting on* the New; an abstaining from *Lying*, and *Corrupt Communication*, with all *Anger* and *Maliciousness*; Fornication, *Uncleanness*, and *Covetousness*; the *walking circumspectly*, and avoiding *Drunkenness*; with *Thankfulness* to God, manifested by singing *Psalms*.
- Chap. 5.

P. *What are the Relative Duties?*

- D. The submission of Wives to their Husbands, and the Love of Husbands to their Wives (by the example of that *mutual carriage* between Christ and his Church) the *Obedience* of Children to their Parents, and the *Kindness* of Parents to their Children; the *Faithfulness* of Servants to their Masters, and the *Gentleness* of Masters to their Servants.
- Chap. 6.

P. *What is the Conclusion of all?*

- D. That every man in whatsoever capacity, should put upon him the *whole Armour of God* for his *Spiritual Defence*, to enable him to withstand all his enemies, and to stand in the *evil day*.

The End of the Epistle to the
EPHESIANS.

PHILIPPIANS.

P. **I**N what manner begins this Epistle?

D. With a Profession of S. Paul's Love to the *Philippians*, manifested by his *constant Prayers* for them; and a *desire* that they should not be too much concerned at his Sufferings, whereby the Gospel of Christ was advantaged; complaining of some among them, who Preached Christ out of *Strife* and *Contention*. Chap. 1.

P. What doth he declare concerning himself?

D. A readiness to Glorifie God either by *Life* or *Death*, which should be most *sutable* to his infinite Wisdom.

P. What particular Charge doth he lay upon them respecting his own Condition?

D. That whatsoever happened unto him, they should *live* according to the *Rules of the Gospel*, without being *terrified* by their Adversaries, because it was their *especial Priviledge* not only to Believe in Christ, but likewise to *suffer* for him.

P. What Exhortations doth he give them for the leading of their Lives?

D. He exhorts them to *Humility*, after the *Example of Christ*, who took *our Nature* upon him. 2. To an *industrious working* out their Salvation, from God's readiness to assist them. And, 3. To a *Blameless walking*, considering themselves to be the *Children of God*. Chap. 2.

P. What other things are mentioned?

D. A particular *Caution* against false Teachers, Chap. 3.

chers, who would draw them to the observation of the *Law*; shewing his own Privileges above others in that respect, which yet signified nothing to him in comparison of the *Righteousness of Christ*, which he endeavoured after; and a proposal of his own *Example* for them to walk by.

P. *How did he urge this Proposal?*

D. By two Arguments; One drawn from the *evil Lives* of those who were *Enemies to the Cross of Christ*: Another, from the *Heavenliness* of his own Conversation, assuredly knowing that Christ from Heaven will appear to make even our very Bodies like unto his *Glorious Body*.

P. *What Duties are drawn from this Consideration?*

Chap. 4.

D. Five. 1. A *Stedfastness* in the following him. 2. A *Constant Rejoycing* in God. 3. A *Christian Moderation*. 4. An avoiding too much *Carefulness* for the things of this World, employing our selves to God by Prayer. 5. (To close up all) a Following those things which are *True, Honest, Just, Pure, Lovely*, and of *Good Report*.

P. *What particular occasion of Thankfulness doth he take towards them?*

D. Upon the account of the *Present* they sent to him in his *Necessities*.

P. *Was this done for his own sake, or for theirs.*

D. Not for his own *want* (because he had learned in all conditions to be content)

but

but because it testified their *Fruitfulness* under the Gospel.

P. *What Promise doth he make them here-upon?*

D. That God would *supply* all their *Wants*; to whom he gives Glory, and so concludes the Epistle.

The End of the Epistle to the
PHILIPPIANS.

COLOS-

COLOSSIANS.

P. **W**hat is the Substance of the Epistle to the COLOSSIANS.

- chap. 1. D. It begins with a *Prayer* for their *Establishment* in Grace; a *Description* of the *True Christ*, as the *Head* of the Church; and an *Encouragement* thereupon to receive, embrace, and continue stedfast in him.
- 2.

P. What is the best way propounded to do these things?

D. By being careful to avoid the *Heathen Philosophy*, and the *Legal Ordinances* of *Meats, Drinks, Days*, and other *Superstitious Rites*.

P. What Duties doth the Apostle urge upon them?

- chap. 3. D. The Duties of *Heavenly-mindedness*, *Mortification*, avoiding such Sins, as *Anger, Wrath* and *Malice*; using themselves to the exercise of *Meekness, Forbearance*, and *Charity*; to a *Familiar conversing* with the Word of Christ: Whence he proceeds to the *Relative Duties* between *Husbands* and *Wives*, *Parents* and *Children*, *Masters* and *Servants*; giving some *Directions* for *Continuance* in *Prayer*, and *walking wisely* toward the unconverted.
- chap. 4.

The End of the Epistle to the COLOSSIANS.

I THESSALONIANS.

P. **W**hat are the Contents of this First Epistle?

D. An Acknowledgment of the *Thessalians* Faith, and other Graces, with an Exhortation to walk worthy of that Grace which was given them, and an Expression of that Love which the Apostle did bear to them. Chap. 1.

P. What Instructions doth he give them?

D. An endeavour to abound in Love; Chap. 3. to do what he commands them, to abstain Chap. 4. from *Fornication*, that they should not despise the Gifts of God's Spirit in his Teachers; and instructs them to *Quietness*, and minding their own Business, without intermeddling with others Concerns.

P. What else?

D. The not sorrowing immoderately for the *Dead in Christ*, because they were sure of a *Resurrection* and *Eternal Life* with God.

P. What doth he take occasion to discourse of from this Subject?

D. The *Uncertainty* of the Day of Judgment, giving a Caution of *Constant Watchfulness*, for fear they should be taken upon a *Surprizal*.

H h

P. What

P. *What other Duties follow?*

D. To love their *Teachers* (as deserving it upon the account of their *Work*) warning the *unruly*, comforting the *feeble*, supporting the *weak*, carrying patiently towards all, rendering *Good for Evil*, constant rejoicing, continual *Prayer*, *Thankfulness* in all things; not *quenching the Spirit*, nor *despising Prophecies*; and a retaining (among all things) that which is *good*; to which he adds the avoiding of all *evil*.

P. *How doth this Epistle end?*

D. With a *Prayer* for their *Through-Sanctification*, a Declaration of God's *Faithfulness*, and a *Desire* of their *Prayers* for him.

The End of the First Epist. to the THESSALONIANS.

II THESSALONIANS.

P. **V** *What is the Beginning of this Epistle?*

Chap. I.

D. It begins much like the First, with giving *Thanks* for their *Graces*, and comforting them under their *Troubles*, by a consideration of the *sure Reward* which they should have hereafter, and the certain *Punishment* of their *Adversaries* at the Coming of *Christ* in his *Power* and *Glory*.

P. *Doth*

P. Doth the *Apostle* give them no particular *Caution*?

D. Yes. For helping their *steadfastness* in the *True Religion*, he cautions that they should not be drawn aside by the Instruments of the *Man of Sin*; whom he there describes by his *Pride* and *Irreligion*. Chap. 2.

P. Is there no *Judgment* to fall upon those who should be drawn aside?

D. Such an one, that their not receiving the *Truth*, should expose them to the *Embracing Lies* for their future *Condemnation*.

P. What *Particular Directions* doth he give them?

D. The holding fast those *Traditions* which he delivered to them; the praying to be delivered from *wicked men*; the avoiding those who walked *disorderly*, upon the account of such as were *Busy Bodies* among them; and a *Perseverance* in well-doing. Chap. 3.

P. What else doth this *Epistle* contain?

D. A *Prayer of Peace* for them from the *God of Peace*.

The End of the Second to the
THESSALONIANS.

I TIMOTHY.

P. **W** *Ho was Timothy to whom this Epistle was directed?*

Acts 16-1. D. It was the *Timothy* whom *S. Paul* took to be his *own Son*, of whom we read, that his Mother was a *Jewess*, but his Father a *Greek*.

P. *Whereof doth this Epistle consist?*

D. Of certain *Directions* given to him for the managing his *Office* of a *Preacher*.

P. *What is the first thing wherein he was instructed?*

D. The *right use and end of the Law*, which is good, if a man use it *lawfully*.

P. *What occasion doth the Apostle then take to speak of himself?*

D. To recount his own *sins*; as a *Blasphemer*, *Persecutor*, and *Injurious*; whereby he extols the *Great Mercy* of God in his *Conversion*; and upon that, breaks out into a *Thanksgiving* to God for his *Goodness*.

Chap. 2. P. *What particular Charges doth he give unto Timothy?*

D. These following. 1. The holding *Faith* and a good *Conscience*, from the evil example of *Hymeneus* and *Alexander*, who had relinquished them. 2. *Prayer* for all in

An-

Authority; as a thing acceptable unto God, who desires the Salvation of Mankind.
 3. The *Modesty* of Women in their Apparel.

P. *What else was charged upon him?*

D. To know that the *Office* of a Bishop of *Chap. 3.* Souls (by giving his Character) was to be in every point *unblameable*, as also that of a *Deacon*, that they might be sober and grave, with ability to Teach, both publickly, and by good example at home; and as they, so their *Wives*, to behave themselves in Gravity and Sobriety.

P. *Doth not the Apostle give Timothy some particular Caution?*

D. He cautions *Timothy* concerning the *Chap. 4.* sins of the *latter Times*; when *Lies* would be spoken, *Marriage* and *Meats* forbidden; of which he shews the great crime, and exhorts him unto the example of true *Godliness*, diligent *Study*, and taking heed both to *Himself* and his *Doctrine*.

P. *Having shewed his Duty as a Preacher, how is he taught to behave himself as a Ruler in the Church?*

D. By certain Rules: As, 1. Not to *Chap. 5.* reprove an *Elder*, but with great meekness. 2. To take care of *Widows* for their Maintenance, if *old*; if *young* (for fear of further Inconveniences) appointing them to Marry; shewing at what Age they should be taken into the Churches *Provision*. 3. To provide

for the support of those *Elders* who were *diligent* in their Work for the Churches Good. And 4. The not *Laying Hands* suddenly on any man, nor being *Partaker* of the Sins of others.

- P. *What further Directions doth he give?*
 Chap. 6. D. He teacheth Servants to be *obedient* to their Masters, shews the Danger of *immoderately* loving the World, exhorts *Timothy* to fight the *good fight* of Faith, to the careful keeping his *Commands*; charging him also to teach *Rich men* Charity towards the Poor, for their own *eternal Good*; and so ends with *Advice* that he should not concern himself with *Nice* and *Foolish Questions*.

The End of the First Epistle to TIMOTHY.

II TIMOTHY.

P. **V** *What doth this Second Epistle to*
 TIMOTHY *contain?*

- Chap. 1. D. The Apostle begins it with a *Com-
 mendation* of the *excellent Faith* in *Timothy's* Mother and Grandmother; exhorting him to stir up the *Gift of God* which was given him, to bear up under *Persecution*, and to continue in the *True Doctrine*, as a good *Souldier* of *Jesus Christ*.
 Chap. 2. P. *But*

P. But besides this as a Christian, what is he exhorted to as a Preacher?

D. To Preach well, and not to give way to erroneous Opinions; such as those of *Hymeneus* and *Philetus* concerning the *Resurrection* (as if already past) to flee youthful Lusts, and exercise the Graces of *Meekness* and *Gentleness*.

P. What Account doth the Apostle give concerning the latter days?

D. He gives an account of several sins Chap. 3. which should then be rife; particularly a Pretence of Religion where there is nothing of it in reality.

P. How is Timothy encouraged to avoid this and other Inconveniences?

D. By Three Arguments.

P. What is the First?

D. S. Paul's Example in the enduring of Afflictions?

P. What is the Second?

D. The increase of those wicked men in their Proceedings; which should work upon him to continue in the good Doctrine he had learned.

P. What is the Third?

D. The Divine Inspiration of the Scriptures, designed to render him, and every man of God accomplished for all Good Works.

P. Are there no other Directions given him as a Preacher?

D. Yes; A Charge (as in the presence of God, Christ, and his Holy Angels) to be industrious Chap. 4.

industrious in Preaching the Gospel.

P. *What Arguments are used to enforce this?*

D. The arising of *False Teachers* in the Church, to whom several persons having *itching Ears*, would be enclined; and the drawing near of this Apostle's own *Martyrdom*, upon which he expected a Crown of Righteousness.

P. *What else doth this Epistle contain?*

D. Some things particularly relating to the Apostles own Concern, but especially an account of his *first deliverance* from *Nero*; whereupon he grounded an expectancy of God's delivering him from every *evil way* and *work*.

The End of the Second to TIMOTHY.

TITUS.

P. **W***hat is the Substance of this Epistle?*

Chap. I.

D. S. *Paul* having left *Titus* to order the affairs of the Church in *Crete*, gives him the *Character* of a good *Bishop*; and recommends *several things* to his *Care* and *Practice*.

P. *What*

P. *What is the general Direction?*

D. To speak the things which become *chap. 2.*
Sound Doctrine.

P. *What are the Particulars?*

D. To teach the Duties of *Sobriety, Temperance and Soundness of Faith* in old men; a *sober behaviour* in Aged Women; *Obedience* in the Younger Women to their Husbands, and *Care* of their Families; *Discretion* in the Younger men; *Justice* in Servants towards their Masters.

P. *What Argument is used for these Duties?*

D. The Grace of God appearing, which teacheth us to deny all *Wickedness*, and to live in *Holiness, Righteousness* and *Sobriety*.

P. *What else doth the Apostle command?*

D. Obedience to *Authority*; the avoiding (in *Titus* himself) *foolish Disputes*, and that he should warn the Christians to *Carefulness in good Works.* *chap. 3.*

The End of the Epist. to TITUS.

PHILE-

PHILEMON.

P. **W**hat is the Substance of this Epistle?

D. S. Paul's Joy to hear of *Philemon's* good Life, whom he desires to encourage *Onesiphorus* in his Conversion, and receive him with all kindness, notwithstanding his former faults, being willing to repay all things wherein *Onesiphorus* might have done *Philemon* injury.

The End of PHILEMON.

HEBREWS.

P. **W**hy is this called the Epistle to the HEBREWS?

D. Because it was written to the Jews, so called from *Heber*, one of *Abraham's* Progenitors.

P. Who was the Author of this Epistle?

D. Several persons are named, but it is generally believed to be S. Paul.

P. Is there no Difference between this and the rest of his Epistles?

D. Yes;

D. Yes ; not only in the *Matter*, but in the *Form* too.

P. *What is the Difference in point of Form?*

D. The omitting that *constant Salutation* (the *Beginning* with his Name) which is used in all the others.

P. *May not this be the reason why it is supposed not to be his?*

D. Most probably it may, from a Passage of his own: *The Salutation of me Paul with mine own Hand, which is the Token in every Epistle; So I write.* 2Thes. 3. 17.

P. *Why was that Salutation omitted in this, rather than in any other Epistle?*

D. Because the *Jews* having a grand *Prejudice* against *S. Paul*, upon the account of his *forsaking* their Religion, might by seeing his *Name* in the *Front*, give less entertainment to the *Doctrines* delivered by him.

P. *What is the Subject-Matter of the Epistle?*

D. A Declaration of *Christ* in his *Person* Chap. 1. and *Offices*; and thereby proving him to be the true *Messias*.

P. *Wherewith doth it begin?*

D. With his *Person*; Asserting plainly Chap. 1. his *Divinity* and his *Humanity*; shewing 2. also the necessity of his being *Man* for the Good of *Mankind*,

P. *What follows next?*

D. An Account of his *Offices*, *Prophetical*, *Priestly*, and *Kingly*.

P. *What Account is there of his Prophetical Office?*

D. He

D. He is compared with, and preferred before *MOSES*, the *Great Prophet* of the *Jews*; *Moses* being but a *Servant*, *Christ* a *Son*.

P. *What Duties are hereupon urged?*

D. The great Duty of *Faith*, which the *Israelites* wanting, were not suffered to enter into *God's Rest*, i. e. the Land of *Canaan*.

P. *What other use doth the Apostle make of this?*

D. Transferring his Argument from the *Earthly*, to the *Eternal Rest* in *Heaven*, he engageth the *Hebrews* to *Carefulness*, lest they should fall short of it, by quoting a Passage of *David's*; and from the particular Text declaring the *Powerfulness* of *God's Word*, and the *Comfort* we have in our *Salvour*.

P. *What Account is given of his Priestly Office?*

D. In General, That he was not a Priest after the Order of *Aaron*, but of *Melchizedek*.

P. *How is this Melchizedek described?*

D. By his being *King of Salem*, and *Priest of the most High God*; (where *Christ's Kingly Office* is suggested) as also by his Relation (in point of Time) *without Father without Mother*, &c. and that He was the person to whom *Abraham* gave *Tithes*.

P. *What is the particular Argument which the Apostle draws from this?*

D. That *Perfection* could not come by the
Levitical

Levitical Priesthood. 1. Because then there had been no need of *another Priest* after the Order of *Melchizedek*; which he confirms by our Saviour's being of *another Tribe*, viz. of *Judah*. 2. Because those Priests *died*, but He (according to the Oath of God) endureth *for ever*. 3. Because those Priests were *Many*, he was but *One*. 4. Because they were *Imperfect*, he was *Perfect*.

P. *What Inference is drawn from hence?*

D. A Conviction to the *Jews*, That the *Levitical Priesthood* was abrogated, and the *First Covenant* come to an *end*; which is proved by an *Instance* in several *Rites* and *Ceremonies* of the Law, which could signify nothing of themselves, but as *Types*, were made good in *Christ*. Chap. 8.

P. *In what things doth the Apostle especially instance?*

D. In the Priest's accomplishing the Service of God by entering into the *Holy Place* with *Blood*, which Christ after his *Bloody Sacrifice*, had compleated, entering then into *Heaven*, the *Holy Place* made *without Hands*, and in their daily offering *Sacrifices* for themselves and the People, which he did at once when he made himself a *Sacrifice* for Sin. Chap. 9.

P. *What doth he then take occasion to shew?*

D. The Weakness of the *Law*, and all its *Services*, in respect of those which are ordained under the *Gospel*, with the necessity of *Obedience* to *Christ*, as being above *Moses*, Chap. 10.

Moses, by the dreadful Punishments inflicted upon those who would not comply with Moses his Institution?

P. What is the Result of all he had delivered?

D. The real need and excellency of Faith, encouraging all men unto it.

P. How doth he prosecute that Subject?

Chap. 11.

D. By a Description of Faith, as The Substance of things hoped for, the Evidence of things not seen; the great Commendation it procured those who exercised it, and how necessary it was for the pleasing God.

P. What Persons doth he name eminent for Faith?

D. Abel, Enoch, Noah, Abraham, Jacob, Joseph, Moses, Rahab, Gideon, Barak, Jephthah, Samson, David, Samuel, and the Prophets?

P. What did they do by their Faith?

D. They did wonderful things, and endured great Sufferings.

P. What doth the rest of the Epistle contain?

D. Some especial Duties to be performed by all who profess themselves Christians.

P. What Duties doth he mention?

Chap. 12.

D. 1. The following the Pattern of those Worthies in suffering, considering above all, the Example of Christ Jesus; and then that this suffering is designed for the Portion of God's Children. 2. The following Peace and Holiness. 3. The not failing of the Grace of God.

P. What

P. *What other Duties?*

D. 1. The Continuance of *Brotherly Love*. 2. *Hospitality*. 3. The *Sympathizing* with our Brethren in Affliction. 4. *Contentedness* in their Condition. 5. *Obedience* to their *Spiritual Guides* and *Rulers*. 6. *Offering* up the *Sacrifice of Praise*. And lastly, Not omitting *charitably* to dispense towards the *Necessities* of their Christian Brethren.

P. *How doth this Epistle conclude?*

D. With an *Heartly Prayer*, that God through Christ, would make them *perfect* in every good *Work* to do his *Will*.

The End of the Epistle to the H E B R E W S.

S. JAMES.

P. **W**hat are the *Principal Parts* of this *Epistle*?

D. The Apostle beginning with an *Exhortation* to *Patience* under *Crosses*, and an *Application* to God for *Spiritual Wisdom* where it is wanting; proceeds to clear God's *Innocency*, from them who would make him the *Author of Sin*, by declaring that the *Prevalency of Temptations* is from *our selves*.

P. *What*

P. *What Duties doth he urge?*

D. Carefulness to *Practise* the Word of God delivered unto them, by the *unprofitableness* of *meer hearing* without *doing*; comparing it to a man's beholding himself in a *Glass*, and presently forgetting his own *Face*.

P. *What is the Second Duty?*

Chap. 2.

D. A not respecting Rich men more than the Poor, and proving the *Law* to command an Obedience to it in its full extent.

P. *What Doctrine doth he then insist upon?*

D. The unprofitableness of a *pretended Faith* without *Works*, cleared by the Instances in *Abraham* and *Rahab*.

P. *What else doth he instruct us in?*

D. Several things in the Three following Chapters.

P. *What Particulars in the Third Chapter?*

Chap. 3.

D. The Vanity of arrogant *reproving* others; shewing the guilty excesses of the *Tongue*, and the peaceableness of a true *heavenly Wisdom*.

P. *What in the Fourth Chapter?*

D. The Danger of loving the *World*, and of *Envy* and *Pride*; the necessity of *Submission* to God, *Repentance* and *Humiliation*; the evil of *Backbiting*, and promising our selves long *Life*.

P. *What in the Fifth Chapter?*

Chap. 5.

D. The Danger of *Covetousness*, *Grudging* against one another; the Good of *Patience* under Afflictions, by the Example of *Job*;

Job ; a charge to forbear all *Prophane Swearing* ; a Direction for *Sick Persons* to have the *PRATERS OF THE CHURCH* ; and make a *Mutual Confession* of their Sins ; and the *great Charity* of Reducing a *Straying Brother* from his *Errors*.

The End of the Epistle of S. J A M E S.

I. S. P E T E R.

P. **VV** *What are the Contents of this Epistle ?*

D. S. Peter (after a Salutation to the *Chap. 1.* *Converted Jews*, and acknowledging Gods mercy in providing them an *Eternal Inheritance* in Heaven ;) Propounds the Excellency of the *GOSPEL MYSTERIES*, and thence takes occasion to press *several Duties* upon them.

P. *What are these Duties ?*

D. Some *Personal*, some *Relative*, intermingled with one another.

P. *What are the Personal Duties ?*

D. 1. The laying aside all things of *Malice* , and whatsoever is a Breach of *Charity*. 2. The Abstaining from *Fleshy Lusts*, with the *leading an Honest Life* towards the *Gentiles* for Gods *Glory*. 3. The *Submission to Authority*. *Chap. 2.*

Chap. 3.

P. *What follow after these?*

D. Relative Duties between Servants and Masters, between Husbands and Wives.

P. *How doth the Epistle return to the former Sort?*D. By teaching the Duties of *Unity*, and *Patience* under *Sufferings*; from the Example of Christ suffering for Sinners; the avoiding a *prophane Conversation*, whatsoever Offence our care to do so gives to the World, and the maintaining *Hospitality*.

Chap. 4.

P. *What particular Advice is given as to the Preaching of the word?*

Chap. 5.

D. That they should *diligently feed the flock of God*; Promising them an *Incorruptible Crown of Glory* for their reward.P. *What other Dutie is urged as Relative?*D. The *Respective carriage* of *Youngers* towards their *Elders*.P. *What more in General?*D. *Humility*, *Confidence* in God for his care of us, and a sober *vigilant Resisting* the *Devil*.P. *How doth the Epistle End?*D. With an *Holy Prayer* for their being strengthened in Faith; with some *particular Salutations*.

The End of the First Epistle of
S. P E T E R.

II. S. P E T E R.

P. **W**hat is the beginning of this Epistle?

D. An exhortation to labour *Chap. 1.*
after the *Increase of Grace.*

P. With what Argument is that exhortation backed?

D. With an assertion of the Truth of the Christian Doctrine, it being divinely inspired by the Holy Ghost to the Prophets.

P. Doth not speaking of the true Prophets, give occasion to speak of the false ones?

D. Yes, the Apostle describes what they *Chap. 2.*
were by bringing in *Damnable Heresies*, and several other Characters of them; shewing the *Danger* of the adhering to their *pernicious principles.*

P. How doth this Epistle End?

D. With a Caution to Avoid their Te- *Chap. 3.*
nets; and in order thereunto to grow in *Grace*, and in the *Knowledge of Christ Jesus* our *Saviour.*

The End of the Second Epistle
of S. P E T E R.

I. S. J O H N.

P. **W** *Hat are the Contents of S. John's first Epistle?*

*Chap. 1.2.
&c.*

D. The Apostles assuring believers of their *Fellowship* with God the Father and the Son; and the Exhortation he gives to *Brotherly Love* throughout the whole Epistle; as the Argument of our *Conversion*, the *Assurance of the Holy Spirit* of God dwelling in us; in *opposition* to the *false Spirit* of Error Reigning throughout the World.

The End of the First Epistle of
S. J O H N.

II. S. J O H N.

P. **W** *Hat doth this Epistle Contain?*

D. It being written to an Honourable Lady, the Apostle exhorts her and her Children to continue *stedfast* in the Faith, for fear of *losing* the *good Work*; and the *reward* for them, to all that are *sound* believers; and gives a Caution to avoid all *seducers*.

The End of the Second Epistle
of S. J O H N.

III.

III. S. J O H N.

P. **W** *Hat are the Contents of this Third Epistle?*

D. It is directed to *Gaius* an *Holy* and *Hospitable* Man; for which *Vertues* he is Commended; *Diotrephes* blamed for his *Ambition* in the Church; and *Demetrius* Applauded for his *kindness*.

The End of the Third Epistle of
S. J O H N.

S. J U D E.

P. **W** *Hat things doth this Epistle Treat of?*

D. It begins with an Exhortation to continue *Stedfast* in the *Faith*, argued from the *entering* in of several who endeavoured to Corrupt it; by whose *untoward* *Doltrine* a great many were led aside, whose *wickedness* the Apostle there Describes, encouraging all the Disciples of Christ not to be *moved*; and so concludes with a *Thanksgiving* to God for his *Grace* to all believers.

The End of the Epistle of
S. J U D E.

R E

REVELATION.

P. **W**hat is the last Book of the New Testament ?

D. The Revelation of S. John the Divine.

P. Why is it so called ?

D. Because it Reveales what God had shewed by an Angel, unto S. John, concerning things which should come to pass.

P. To whom was this Book directed ?

D. To the Seven Churches in Asia.

P. Where, and when was this Revelation made to S. John ?

Chap. I.

D. It was made in the Isle of Patmos; whither he was Banished : and he had it on the Lords Day.

P. How was it conveyed unto him ?

D. He heard behind him a great Voice as of a Trumpet.

P. What did that Voice direct him to do ?

D. To write what he should see in a Book, and send it to the seven Churches of Asia; viz. Ephesus, Smirna, Pergamus, Thyatira, Sardis, Philadelphia, and Laodicea.

P. What was the first Vision ?

D. The Vision of Seven Golden Candlesticks, in the midst whereof walked One like the Son of Man, who had in his Right hand Seven Stars.

P. What were those Golden Candlesticks and Stars ?

D. The

D. The seven Golden Candlesticks Represented the *seven Churches*: and the seven Stars the *Angels* of those Churches.

P. With which of these Churches doth S. John begin?

D. With the Church of *Ephesus*.

Chap. 2.

P. Of what Nature is the Message sent to that Church?

D. It contains a *Commendation* for the sufferings she had endured; a *Reproof* for the Abatement of her Zeal, and an *Exhortation* to Repentance; with a *Promise* of Reward to him that should overcome.

P. What is the Message to the Church of Smyrna?

D. That to Smyrna and most of the rest are of the same Nature with the former; convincing the People of what was blameworthy; Commending them for what was good, Exhorting them to Piety and Virtue.

P. In which Epistles is there a Difference from the rest?

D. In those two, to *Philadelphia*, and to *Laodicea*.

P. What doth that to Philadelphia contain?

D. Only a *Commendation* of her Goodness, with promises thereupon.

P. What doth that to Laodicea contain?

D. A *Reproof* of her *Luke-warmness*; with a Threatening upon it, and good Counsel to turn unto God by Zeal and Repentance.

P. What else doth this Book inform us of?

D. Certain Predictions concerning the State of the Church in this World, and in the World to come.

P. What

Chap. 4. 5.

P. What are these concerning the Church in this World ?

A Discovery of things to happen in the *several Ages* of the World, together with the Conquest of the Churches *Enemies*, but the way of this Discovery is very *Abstruse* and *Mysterious*.

P. What concerns the State of the Church in the World to come.

Chap. 21. D. The full Description of the New Jerusalem, where the Saints shall be for ever happy, set forth by some Mysterious Resemblances.

P. How doth this Book conclude ?

Chap. 22. D. With a Confirmation of the Truth of this Prophecy, and the Churches earnest desire of Christs second Coming to Judgment.

The End of the REVELATION.

FINIS.

ERRATA.

P Ag. 15. line 7. read *Cities*. P. 26. l. 18. r. of *Religion* to. P. 41. l. 27. dele *about*. P. 42. l. 13. r. *be to be*. P. 64. Marg. add *chap. 9.* P. 68. l. ult Marg. add *chap. 18.* P. 69. l. 7. Marg. add *chap. 19.* P. 70. l. 17. Marg. add *chap. 21.* P. 74. l. 10. add *chap. 3. l. 26.* *chap. 4.* P. 77. l. 17. r. *Parmemas*. P. 80. l. 15. r. *Sau* P. 122. l. 1. Marg. add *chap. 3. l. 12. chap. 4. l. 21* *chap. 5. l. 30. chap. 7.* P. 126. l. 5. Marg. add *chap. 4*

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